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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, MAY 13, 1843. VOL. XXII.—NO 19

RELIGIOUS MISCELLANY.

CORRESPONDENCE.

MINISTRY AND SCHOOL FOR THE POOR IN BALTIMORE.

Baltimore, April 13th, 1843.

I know you will be pleased to hear of success in any quarter, however humble. Now I have to report a healthy blade springing from the mustard seed which under God I have been called to plant in Baltimore. The '*Ministry at Large*' is deservedly the pride of the Unitarian body. It seems to speak more plainly than any thing else, the words, 'If this thing be of God ye cannot overthrow it.' It was but three months ago that we hired an upper room in a central part of the city. (The outskirts seem better provided for.) We agreed to take it for *six* months, with a probability of renewal. We find ourselves at the end of *three* months now fairly crowded out of it. It held about 130 comfortably. The new room will accommodate 300 to 350. Our congregations on Sunday are a large proportion of them the 'better off' people, friends of the cause, though the number of poor families is on the increase. Some five or six hundred dollars have been subscribed for this year's work. The Sunday school has gone on some five or six Sundays with latterly about 25 scholars and plenty of teachers. Our chief pride however is the week-day work, this is coupled with daily *religious* teaching: Bible, prayers, &c. We have just closed our night school of 40 boys: but for the three months past we have had this and the sewing school daily, (except Saturday,) a daily attendance of say 70 young persons culled with care from those 'at large' in the city. In repeated instances I have taken them from street-begging. In four of these (girls) I have had subsequently to forbid them the school because of excessive or precocious depravity. It is like throwing them into the sea or Vesuvius, with one's own hand, but the general good of the school has demanded it, in the face of the sad fact that we have in Baltimore no House of Correction, of Industry, or of Refuge for Juvenile Delinquents. Our Farm school takes up a drop from the bucket, but no more. Children, put into safe keeping *must here* be sent to *Jail*: where, (such is the arrangement,) they company with 15 or 20 in the same room older (in vice) than themselves. But don't let me weary you. Let me say that I was turning in my mind the expediency of presenting this mission as a noble investment to some of the Boston congregations, the coming August. I have written to Rev. Caleb Stetson of Medford for advice on this point. It seemed to me that the strong presentation of *this*, if I could effect it, would tend to awaken that *general interest in missionary labors*, which the whole denomination seem struggling to excite: and that some, who would perhaps give nothing to the cause whatever, unless touched by some such individual appeal, might be called out in aid, first of *this*, and subsequently of other parts of the cause.

The Auxiliary to the A. U. A., (for taking their tracts here) is progressive. Some 20 or 30 subscribers I think are down. Some two or three of the young men Messrs. Reed, Mayhew, &c., are taking the burden of the move.

If you have anything decidedly formed as an opinion, regarding my appeal to the Northern Societies in August next, you will confer a great favor by letting me know it as soon as convenient. All my plans for the summer are as yet unformed. Mr. Reed threw out an intimation that the A. U. A. would help our mission if needful, &c. I think we might get along without a call on their treasury (which is never too full,) if we made an independent call on the community. But enough. I shall be very thankful for any word of yours in way of advice.

I am rapidly extending my acquaintance among the ministers of various denominations which is a potent way to disarm prejudice, I find. I am called on by some of them.

The Society of the *Friends of the Reformation*, several of whose public meetings I have attended take, thus far, the high ground of simple propagation of the truth as an antidote to Roman error. Their addresses have mostly been under the banner of 'peace on earth, good will to men.' I *have* thought of joining them, but I hold off till I see my way more clearly, and see how the current will finally set. Those in the community who have not been to hear, consider it a most unrighteous crusade against a sect of fellow Christians. I was, I confess, surprised, when they all the ministers in conclave set aside a *belief in the Trinity* as a requisition of membership, after discussing it: and came simply to the requirement that 'members of this Society shall be held together by their receiving the Bible as the sufficient rule of faith and practice.' I hear lately from Louisville and from Quincy Ill., that both Brs. Heywood and Moore are to be in Boston this summer. All well.

'May the Lord of the harvest send forth laborers and means into his harvest,' is the prayer of us all: not least

From your younger brother,

C. H. A. D.

THE FIRE-SIDE MISSIONARY. PUBLISHED BY THE CHRISTIAN TRACT SOCIETY, LONDON. NO. III.—LETTER TO A MOTHER ON HER BEHAVIOR AS AN EXAMPLE TO HER CHILDREN. BY MIRIAM.

MOTHER! *Christian* Mother, I would gladly say, did your conduct as a parent justify the appellation—allow me who is a friend to you and to your children, and who sincerely desires the happiness of both, to address to you a few words, I will not say of reproof, but of earnest and affectionate admonition.

Children are described by the Psalmist as 'an heritage or gift from the Lord,' Psalm cxxvii. 3; and those were deemed happy, around whose table they sprang up 'like olive plants.' Psalm cxxvii. 3. But are *yours* a cause of happiness to you? Do they bear upon them, as they ought, the mark of the Giver? Are they not, on the contrary, a pain and a grief to you? They are growing up around you, rude, quarrelsome, passionate and disobedient. You hear them make use of impertinent, coarse and abusive language,—nay, sometimes even of impious oaths and curses. The tongue which was made to bless God, has scarcely learned to do that, before it knows also how to defy him; and how to curse man in its anger. James iii. 8-10. Is it not so? You are but too conscious of the sad truth, though you have not hitherto taken it sufficiently to heart. I can at least answer from my own personal knowledge for the correctness of the statement. Often as I have passed your cottage, or seen your children at play upon the green, have I observed the angry look, the threatening hand, the blow given and returned; or else have heard the loud and vulgar dispute, the passionate exclamation and the blasphemous oath, among those who should have been linked in a bond of love, and have spoken with the tongues of angels. You are shocked at this description,—but you say that you do not know how yours can have learned such conduct or language. You threaten them with punishment; and perhaps, but not certainly, you punish: yet they continue the same, or even grow worse. You conclude that it is in vain to hope for a change from any efforts of your own,—that 'it must be the work of *grace*, and that you trust grace will come to them some time as well as to others.' Such language I have more than once heard used by mothers when complaints were made of the ill-behavior of any of their family. No doubt it *is* a good thing to wish and pray for grace both on yourselves and your children. But neither grace nor any other blessing can be expected to come, to those who sit with their hands folded, and their eyes wilfully blinded, and without preparing their hearts to receive it. It is the same with respect to moral and spiritual, as to natural things. God gives the increase, but it is according to the use made of the means he puts into our power. If Paul had *not* planted, and Apollos had *not* watered, they might have looked in vain for the growth of Gospel fruits amongst those to whom they ministered. 1 Cor. iii. 6-8. It is 'the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, that receiveth blessing from God; while that which beareth thorns and briars is rejected.' Heb. vi. 7, 8.

But, you persist, it is not your fault if your children's hearts do bear thorns and briars; for that you have endeavored to nourish them with the word of God, and you always take them either to church or chapel, and you are sure that there are no children whose parents talk so much to them, or give them such good advice. If talking would do, you are sure they would be very different, but really they are almost past your management.

'If talking would do!'—Yes, that is the very point: but talking—mere *talking*, will *not* do. Too many satisfy themselves with that, as regards the religious state both of themselves and their offspring. A few pious words on the lips, a few scripture phrases by rote, without taking the time or trouble to consider their awful obligation, and to grave them on the heart, is thought a sufficient sign of holiness, and the sum of religious education. But stop, I beseech you, and reflect whether there be not much more required both for your own and your children's sakes. Examine your own hearts, and see if you can find *there* no cause for the evil dispositions, habits, and language, of your children; and for the utter failure of all your boasted teaching. When Jesus pronounced his blessing on the young, he intimated that they were fit subjects of the gracious instructions of the Gospel (Mark x. 14,) its mild authority of love. Their heart is a soil yet tender, ready for the hand of the husbandman, and for the cherishing of every wholesome fruit. Whence then hath it tares? Alas, if the good seed be not early and *deeply* sown, and the young plants *wisely* tended, noisome weeds from the neglected wilderness of the world around will most surely enter in, and take possession of what should have been a delicious garden, the joy not only of earth but heaven. And oh! how tenfold grievous is it, if not a stranger or an enemy, but a parent's hand, scatters the tares which prevent the growth of the good seed!—You start, you tremble at the very thought. But does not your own conscience echo the accusation, and say in tones that *will* be heard,—*thou* art that enemy?—thou, O thoughtless and sinful mother—thyself a prey to thine own evil passions—art the enemy of thine own child? Thy words and deeds of strife and bitterness have nourished the deadly plant, in whose poisonous presence every other will be blasted ere it be sprung up. From them has he caught those evil dispositions and that unruly language, which in thy calmer moments thy tongue so vainly strives to correct. Oh! hide thyself for a little moment in thine own chamber, humble thyself before thy God; and recal with bitter tears, the many gusts of passion and ill temper which thou hast indulged, the many coarse and violent expressions, next almost to oaths, which have mingled in thy common discourse, and even in thy just reproofs; and how much more in those which were uncalled for, but were merely uttered to gratify the feeling of vexation at some trifling inconvenience, or unintentional crossing of thy will.

You are now shocked, as well you may be, at the undutiful resistance of your child; but what first taught that child to raise his hand against you or against another? What but your own hand, which in a fit of impatience or causeless passion, so often aimed a hasty blow at him, his brothers or his sisters? He had sense enough to see whether you had good reason for your displeasure, and would have submitted to it, if testified with calmness and moderation; but the loud tone, the clenched fist, and the fierce look, taught him nothing but opposition and revenge. He saw that you were more angry than the occasion required, but he did *not* see why he might not vent his rage in a like manner either on you or on his companions. In vain as he grew older, might you reprove, and teach, and argue. Your own actions still belied your precepts; he copied the evil which he saw, as naturally as he would have copied from you the tones and manner of love and gentleness, had they been there. He is but transformed into the image of your bad passions, as he ought to have been moulded to the pattern of your meek and peaceable dispositions. On the tongue of a wise and virtuous mother, as described in the book of Proverbs, dwells 'the law of kindness:'—and what follows? —'Her children arise up and call her blessed.' (Ch. xxxi. 26-28.) But what a contrast in your case and in that of many besides.

Have I not seen you many a time at your cottage door, quarrelling fearfully with your next neighbor, on account of some fancied injury, or some trifling difference between her children and yours in their play; and when, if you interfered at all, it should have been to show them how to make it up quickly and peaceably? But in this, (as I lately heard it well remarked,) 'the parents might often take pattern by the young creatures themselves, who in a few moments will forget all their anger, kiss and be friends, while their elders will keep up a quarrel, and bear ill-will in their hearts for days, and weeks, and months.'

Again, instead of being a helpmate to your husband's virtues and the gentle corrector of his faults, by faithful counsel and by wise and kind remonstrance, and the yet better pleading of sweet looks and mild deportment, have you not, when he was angry, provoked, or if he was sullen, teased him, or if he reproached you, returned railing for railing? And your children have stood by and heard all this. How then should they respect your advice, when you bid *them* not use bad language, or fall out one with another?

Is your discipline of them any better calculated to lead them to goodness? When they are thoughtless, pettish, disobedient, or wilful, or show signs of an overbearing, cruel, or revengeful disposition, do you not sometimes let it pass without notice or reproof, and, at others, punish for the lesser fault, and let the greater go uncorrected, because it happened not to be so troublesome to you; or else strike and threaten alike for all, in a manner and with words painful to think of? Indeed, the threats which many mothers, perhaps unconsciously, use, are dreadful. In what follows I will not charge *you* in particular, but entreat you strictly to examine yourself how far it applies. For a mother to talk of beating her children 'till she cannot stand over them,' is bad enough, but some will even threaten 'to stick a knife into them,' or 'to knock their brains out,' or to 'flay them alive,' with other equally horrible expressions, fit only for an uninstructed savage to employ. Perhaps, when the fit of passion or ill-humor is over, you will hardly believe that you have said such things, but they are not the less true, and they cannot be unsaid, nor prevented from reaching your children's ears and hearts.

As some proof that language such as I have described, is not, as some might think, overdrawn, I may mention, that only the other day, whilst this was preparing for publication, I was present when a mother, by way of admonishing one of her boys against some improper conduct, declared that 'if he did so, she would be the death of him.' Was such an unmeasured, and, at the same time, *false* threat as this, likely to make him at all less wilful and unmanageable for the future?

Consider what would be the terrible consequences if you should put these threats in execution. Here you may possibly laugh and reply, 'that it was all talk, that you did not seriously mean anything of what you said, and that the children knew well enough that you did not.' Then why use the words at all? They must, to say the least, be '*idle* words,' unbecoming a Christian, and of which you must give account at the day of judgment. Matthew xii. 36. But *why*, I ask again, use words without attaching any meaning to them at all approaching their real signification? Alas! they have nevertheless an awful meaning! They show the strength of your unchecked passions—the guilt of an unbridled tongue. You will tell me that you are obliged to speak thus, because you find that soft words are useless; the children do not heed them nor think you in earnest. If so, it is the fault of those who have accustomed them to loud and violent modes of reproof and correction, till others have no effect. The evil is of your own causing, and it is for you to undo it now if it be possible. The method you at present follow is worse than useless. Instead of leading your children to yield a willing, cheerful obedience, it makes them either poor, timid, trembling slaves, beneath your power, or else perverse and rebellious, and in their turn tyrannical: the exact copy of, or—terrible thought!—tenfold more, the children of violence than yourselves.

If your little ones believed your cruel threats in earnest, what affection could they have for such a parent? If, on the contrary, they learn, as they must do, that much of what you thus say is empty sound, they will soon learn also to laugh at and defy it; and when their own passions are raised, to vent them in the same vulgar, wicked manner. But this is not all. *They* may not always stop, even if *you* happily do, at empty sounds. Fierce words and fierce deeds too often go together. The one leads to the other; and he who cannot tame his spirit and his tongue, may end in blows and murder. Mothers! the blood of your offspring would be on your own heads!

Stop then ere it be too late. Compose your own spirit even as that of your weaned child. Let no voice nor breath be heard to disturb the harmony that should reign within his soul, that may raise within him that tempest of ungoverned feelings, which it may never be in your power to still. Who can say to the troubled waters, 'Thus far shalt thou go and no farther?' There *is One* indeed who can say to the stormy waves of passion, 'Peace, be still.' The Almighty *has* means by which He can chain their furry and quell their commotion; and to *His* discipline we must leave the spirit which is past all earthly control. But ere this fearful period shall arrive—and though no human effort may stay the waters of the loosened deep, yet for you and for your children, whilst their hearts are still tender, there is a way.

You have a power, a self-controling power, given you by God. Begin then to exercise it from this very hour. *Be* what you would teach. Do not trust to precept only. It will be as vain as music to the deaf. You may 'charm never so wisely,' even in the words of inspiration, but if there be not in your own heart and life the echo of its tones, it is folly to hope for any thing but harshness and discord in the souls of your offspring.

What says the apostle? 'Fathers,' and surely, *Mothers* also, (if indeed he could suppose that *they* stood in need of such a caution,) 'provoke not your children to wrath.' Ephesians vi. 4. Oh! follow this injunction, and they will be less likely to provoke *you!* Mark too with what peculiar gentleness and consideration the Saviour bears himself towards these young ones! *His* kind encouragement—his prayers—were always ready for them. 'Suffer the little children to come unto me, and forbid them not,' &c. 'And he took them up in his arms, put his hands upon them and blessed them.' Mark x. 13-16. And again, 'Take heed that ye despise not one of these little ones .... it is not the will of your Father which is in Heaven that one of these little ones should perish.' Matthew xviii. 10-14. Let it not then be your will. Let not your example be any longer a hindrance to their growth in virtue, and a cause of their offending against their God. Pray, pray fervently for His grace upon them, but show by your own conduct what that grace is, how it acts and how it is to be attained. Do not expect, nor teach them to expect, a miracle to change carelessness and sin into wisdom and goodness. The grace of God is, the gracious means He has provided in the Gospel for our use—it is His blessing upon our sincere and grateful improvement of those means. We must endeavor, according to the Apostle Paul's advice, to *work* out our salvation with fear and trembling—to do *our* part—not indeed under a weak and slavish dread of His vengeance, but fearing and trembling to offend against such boundless mercy; not presuming to sin that grace may abound. Romans vi. Teach your children *this* fear, it will cast out the need of every other fear. Let them learn, from your own example, to *love* God and keep His commandments, to cherish an affectionate sense of *His* presence, and they shall not need to tremble in *yours*. So lead them on gently by your side towards their Heavenly Father's throne, till you can say with humble confidence, 'Behold here am I and the children whom Thou hast given me.

Thus, not only pray, but strive for grace —and its fruits shall be in your heart and in the hearts of your family—even those fruits of the spirit, so beautifully summed up in the apostle's letter to the Galatians, 'Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,' (Galatians v. 22, 23) and, as the same apostle elsewhere adds, 'truth,' (Ephesians v. 9,) yea that truth which will forbid us even in anger to say that which we do not really intend, and which must, therefore, lead us to moderate our anger, even on just occasions, that so we sin not with our lips, nor give place to the worst enemies of our peace, by conduct unlike a parent, and unworthy of a Christian.

For the Register and Observer.

GROUNDS AND USES OF PRAYER.

As their is a religious element in human nature, there are likewise manifestations of it among all nations. One of these expressions is made in the forms and modes of prayer. To some extent every people on earth are a *praying people*. They pray, however, in their own modes; by oblations and sacrifices; by penances and self-inflicted tortures; lifting up the eyes and the hands; rending the garments; ablutions; and other forms of self-abasement, reverence and petition. Prayer, therefore, is not an arbitrary custom, but has its foundation in nature, propriety and truth. It will be useful to ascertain, as far as we are able, the true grounds and uses of prayer.

It may be justly regarded in the light of a high and precious *privilege*. It is with children a great privilege to have easy access to their parents; with subjects to have access to their sovereigns; with the unfortunate to have access to their friends; and thus to make known their wants and express their desires. And can it be less a privilege to frail, dependent, needy and dependent man to have access to the Great, the Good and the Merciful Father of spirits, in whom all creatures live, move and have their being?

There is, however, some difference in the two cases. Children and others make their prayers to men for the purpose of giving information and appealing to their affections. The design is to make an impression upon the object of prayer. But the proper design and use of praying to God is not to make an impression upon Him, not to inform or persuade Him. For He can receive no information from His creatures, nor can He, by them, be persuaded to change any of his purposes or to alter the plan and tendencies of His providence. All this is undoubted and undeniable. It is, therefore, a mistake to believe, as some do, that all true prayers obtain the specific benefits for which they are made. This belief is erroneous, unjust and hurtful. It is erroneous, for it implies that the proper effect of prayer is, to act upon God and produce a change in His mind and purposes. And it is also *unjust*, for it passes the sentence of condemnation upon all those devout and humble supplications of the most holy of men, which have not prevailed to obtain the particular things requested. It is, moreover, *hurtful*, for it inspires false confidences, presumption and pride. Men are thus prompted to attempt the accomplishment of things, by prayer alone, which either cannot be, or are to be brought to pass by other and the proper means.

It has been sometimes represented that if we duly pray God to do a certain thing *for his own glory*, that he will certainly do it. But this belief must have been embraced, and put forth, without due reflection. God, certainly, *knows* what is for His own glory better than He can be *told* by any of His creatures.

Much use has been made of the promise in the Gospel; 'All things whatsoever ye ask in prayer, believing, ye receive.' But is this language to be literally accepted? Is it not figurative, the language of *intensity*? Of the same character as the following: 'All the righteous blood shed upon the earth, from the blood of Abel to the blood of Zacharias, son of Barachias, shall be required of this generation.' Can this have been a fact to the letter? Does not the Bible explicitly teach that every person and generation are responsible only for their own transgressions? The judgment that fell upon the Jews was tremendously great. And to express this thought *intensely*, was the form of expression employed.

A similar form of expression is employed on the subject of faith. 'And the Lord said, if ye had faith as a grain of mustard seed, ye might say to this Sycamore tree, Be thou plucked up by the root and be thou planted in the sea, and it should obey you.' Is not this, obviously, the language of *intensity*? not literal, but figurative? An hyperbole? It expresses the great power of faith. Faith is far more powerful and effective than we are in the habit of estimating it to be. And the same fact is true in respect to prayer. It brings down abundant blessings. The benefits of it are richer than we commonly believe them to be. The devout, believing, humble and contrite soul, thirsting and aspiring after spiritual good, is thus enabled to grow in grace and in the knowledge of Divine truth. By thus communing with God and with his own heart, he makes important attainments in purity, uprightness, spirituality and acquaintance with his Father in heaven.

We should regard the effects of prayer as purely *subjective*. Our prayers cannot alter God. It is not desirable that they should. But they can effect great alterations in us and our condition. The husbandman's industry accomplishes no change in the mind of God nor in the tendencies of His providence. These remain the same whether the man be slothful or industrious. But the harvest of the sluggard and that of the diligent laborer, are very different. The former shall beg but the latter have plenty in his garner. And the mind of God and the tendencies of His providence are the same whether men are prayerless or prayerful. But the man of prayer brings his heart under the influences of holy quickening truth: He opens it to the genial dews and showers of the spiritual heavens: He throws himself amid the healthful tendencies of God's moral providence: And by these, he is reproved, encouraged, strengthened and refreshed. The spirit of prayer tends to humility, contrition, watchfulness, resignation and a truthful confidence in the wisdom, rectitude and holiness of God. That which a man sincerely prays for in regard to his own heart and life, he will endeavor to be, and to do. If he devoutly pray against his besetting sins, he will more diligently watch and earnestly strive to escape them. If he pray that he may be more faithful and efficient in his endeavors to do good, he will make increased exertions to accomplish that end. The spirit of his prayers will tend to become the rule of his actions. And when he prays for outward physical blessings upon himself and others—even though they cannot be obtained—he learns to be submissive and meek, and trustful toward God.

But why should we pray, if God gives just as much without being asked? Because we shall, by means of true prayers, receive more and improve it better. That is a wicked heart which is intent *on getting*. The dutiful heart is not content without recognizing, and gratefully acknowledging, the benefactions of heaven. Its desire is, to glorify the Giver. It does this by the prayer of petition, thanksgiving and praise.

Pious and solemn *meditation* may be regarded as a form of devotion and prayer. When the soul retires from the outward world and enters into converse with itself before God; when it inquires strictly at the mouth of conscience for its omissions, indulgences and transgressions; when it reflects calmly on the fleeting, transitory character of worldly good; on death, the grave and the retributions which await every man; on the substantial character of true holiness and the vanity of all sinful pleasures; on the wisdom of living righteously and the folly of spending life in wickedness; when past scenes of mortality and bereavement are recalled and the dead whom we loved and with whom we once lived in sweet communion and friendship are gathered, in conception, around us—when our relation to God's moral tribunal is intently contemplated. Is not this a description of *devotion*? Does it not awaken the same sentiments as prayer? And should it not be the companion of prayer? Can we pray as we ought without devout meditation? If we neglect the one will not the other also be either omitted or imperfectly and unprofitably performed? The apostle counselled Timothy to give himself to prayer, meditation and the study of the Holy Scriptures. It was by exercising himself in these things that his profiting should appear unto all, and no man despise him.'

In conclusion, we remark that the profit of our prayers depends upon the character of them. Let them be sincere and earnest, let the heart and conscience indite them, and they will avail us much. S. F.

For the Register and Observer.

REV. MR. PEABODY'S INFIRMITY OF THE WILL.

Messrs. Editors,—With your permission I would offer a few remarks on the Rev. Mr. Peabody's sermon on the 'Infirmity of the Will.' It is a reasonable and practical discourse; evinces reflection and talent; and being adapted to meet a prevalent want, will undoubtedly do good. When the Apostle Paul said, 'For to will is present with me, but how to perform what is good I find not;' he uttered the experience of every Christian. There is *a will* to act the sight, but this will is feeble, inefficient. And how can this infirm will be rendered firm and effective? Every man, young and old, male and female, ignorant and enlightened, possesses something, more or less, of this rectitude of will; some thirsting and aspiration after moral excellence, and needs only the strengthening of this good tendency in order to become competent for every duty. The master-science and the great art of the moral life, of all reformation; of inward renewal and spiritual progress; is to work up these elements into efficient principles of action. It is to infuse strength into the will. Do this and the drunkard becomes a temperance man; the thief, an honest man; the profligate, a sober man; the worldling, a spiritualist and a man of God. He who best understands and practices this art, is the best reformer, the most efficient minister of that Gospel which bringeth salvation. The enlightened and conscientious minister of Christ feels most his insufficiency for the work before him, when he contemplates it in this point of view. He finds that he does not succeed, as he desires, in waking up, and giving power to, *good resolutions and holy purposes*. The will is *started*, but it does not *go ahead*; it is *moved*, but not duly *carried forward*; it has a little strength, but is palsied by infirmity and feebleness. To overcome this adversary, the Christian minister needs to be girded in full panoply. 'He that winneth souls is wise.' And they are won when the subject of the infirm will, is enabled to say; 'I am strong.'

Our purpose, however, in the present remarks, was not to descant on the importance of the theme of Mr. P's. sermon, but to take some notice of its philosophy. It is, in our view, sound but not perfect. He represents the affections as being more free than volition; the latter being under the control of the former. And that faculty of the soul cannot be free which is backed and underlaid by another faculty to which it is thus subjected. The affections are free because they are ultimate, no mental faculty beyond, or below, them. But the question arises, how can the affections be free unless they are voluntary? And if involuntary, how can they be free? President Edwards very sorely pressed and perplexed his opponents; the abettors of 'self-determining power,' with this question. 'If,' said he, 'this power must determine the will, in order that the will be free, it must do it by an act of will; and we then have an act of free will before the first act; in order to find which we must run back ad infinitum, and never find it at all. For how can an animal take one step before the first step? Does Mr. P. give up the doctrine that volition is necessary to free agency? He would seem to do it by holding that the affections are free, not being governed by the affections. We think he has been unguarded in some of his expressions: That he made a mistake in saying that the affections are more free than the will. But we regard him as being entirely in the right when he repudiates the Edwardean doctrine, that *volition, itself, is free agency*. And that free agency is the synonyme of moral responsibility: A doctrine which places all instinctive agents and all insane persons in the same category with beings who are rationally free and accountable. This doctrine must be erroneous and untenable.

Where, then, is the mistake? We think it mainly consists in predicating free responsible agency of any particular *faculty* of the man instead of predicating it of man himself. It is the soul, possessed of all its faculties in a sane condition; the whole soul, embracing all its constituent principles, intelligence, sensibility and the power of choice; the soul acting as a whole and a unity, is the free moral agent. *Intelligence* alone is not a moral agent: Nor is *conscience* alone a moral agent: Nor is the *willing faculty* of itself, a moral agent. But the man, endowed with all these powers and thus rendered capable of knowing, reasoning, feeling, desiring, deliberating and making an election of his acts and course of action, is the subject of free responsible agency. This doctrine is not chargeable with the insuperable difficulties urged by Edwards and others against the self-determining power of the will. It does not imply that a free act must be *its own creator*.' That the will determines its own determination: That there must be one free act before the first free act. It is *the man* that acts and is the author of his own actions. And it is *the man*, not any one principle of his nature, that is free, rational, moral and justly responsible for his deeds.

The great importance and value of man's free agency consists correlatively with *opportunity* and *privilege*. A power to make a choice without time for deliberation, is comparatively of little worth. A man's

responsibility is in proportion to his opportunity for deliberation: The privilege of making experiment; of rectifying a wrong election by making another, another and another, until it has made the right. Mr. P. hints plainly at this. It is a very important point, and might, advantageously, have been urged further and more distinctly. A man's moral freedom is worth just as much to him as the available opportunity it affords him, by a discreet application of his powers, to learn the true, to act the right, and secure the good.

There is, doubtless, a sense in which freedom is the attribute of individual things. They are free when at liberty to act out their respective tendencies, unimpeded. Water is free to run in the channel when there is no obstruction. A stone is free to fall down, and smoke is free to rise up, in the air, if there be nothing to hinder. In this sense is the will, by itself, free to choose; the intelligence to know; the taste to desire; the memory to remember, and the reason to make deductions. But this is not the freedom of responsible agency. There is no morality in the free acts of *things*, but only in the acts of *persons*. And there are many conditions to be fulfilled in order to personal responsibility. They must possess reason, moral sense, knowledge of good and evil, feel the force of different motives and less able deliberately and voluntarily and on rational grounds, to strike the balance between them. No man can be free and responsible without the constant power of volition. Nor can he be a moral agent without understanding, memory, forecast, sensibility and conscience. If any of his faculties be suspended his moral agency is impaired. A moral act is the action of the whole soul. A mere sensation, feeling, impulse, is not moral, for it is not the act of the whole soul. A mere intellection is not moral, for it is the act of only one faculty and not of the whole man. And a man who acts ignorantly, is not, at the tribunal of morality, responsible for the harm he may have done. And when the whole man acts, both his freedom and responsibility are co-measurate with his opportunity, time and privilege. And that man makes the happiest avail of his freedom who turns it to the best account in the formation of good, effective, moral principles; in uprightness, philanthropy, self-denial and purity. The moral disease of an infirm will is thus cured and the soul healed. 'Keep thy heart with all diligence, for out of it are the issues of life.' 'Give all diligence to make your calling and election sure;' adding to your faith, moral energy, patience, godliness, brotherly love and charity. This is the man of God rendered perfect thoroughly furnished unto every good work. S. F.

CHRISTIAN REGISTER.

BOSTON, MAY 13, 1843.

DUDLEIAN LECTURE.

The Annual Dudleian Lecture was delivered on Wednesday last at the University Chapel, Cambridge, by the Rev. Mr. Gannett of this city. The subject of the lecture this year was Natural Religion, and the object of the lecturer was to set forth the value of this branch of knowledge, and by this exhibition of its value secure its right use and improvement. He considered this topic of direct, practical interest and importance, in as much as clear, just, discriminating apprehensions of the precise value of Natural Religion, do not generally prevail,—some attaching too much importance to it, and making its instructions so full and satisfactory, as to strip revelation of whatever might distinguish it from the teachings of nature; others, on the other hand, depreciating it, making it of no account and utterly unsatisfactory in the amount of instruction and guidance it affords to man. Mr. Gannett then defined with great clearness and ability the true province of Natural Religion, showed that it was not, on the one hand, the interpretation which Christianity enables us to give to the phenomena of the natural and moral world, nor to be confounded, on the other, with the actual religion of heathen nations, the idolatry of Rome, or the mythology of Greece—but involved simply those conclusions to which man would arrive, when without bias or prejudice, and in the legitimate exercise of his faculties, he should examine his own soul and the outward universe.

Having thus defined the province of Natural Religion, Mr. Gannett proceeded to say, that religion included four branches of inquiry, four problems. 1st, The problem of the universe. We find ourselves in a world, this world belongs to a system, and this system surrounded by others innumerable—a universe stretches around us, illimitable, beyond our conceptions. We are not satisfied with perceiving its immensity; we inquire after its origin; we ask, who made it? by whom is it upheld and governed? And the answer is God. The being and attributes of God solve the problem of the universe. The 2d problem is Life. Life brings with it various experiences of joy and sorrow, trial and suffering, is accompanied with various unexplained mysteries, exhibits tokens of a providence, yet in its sharp inequalities, and singular diversities causes us to wonder and to doubt. Life is full of mysteries. What does it mean? And the reply is, *immortality*. Immortality with its twofold influence, looking backward upon discipline and forward to retribution, solves the problem of life. The 3d problem is duty. Man receives an essential difference between right and wrong, and finds himself so constituted that to do right brings peace, and to do wrong fills him with dissatisfaction and uneasiness. But his conscience only enforces the convictions of duty, it does not determine the correctness of these convictions. He asks for the standard of duty. Religion meets this demand by unfolding the will of God. The divine commandments solve the problem of duty. The 4th problem is the dark mystery of *sin*. Man is a sinner. His own soul witnesses this terrific fact. He asks, must it always be so? Can the suffering consequent upon wrong doing be averted? Can his position be regained? And religion answers him in the single word *mercy*. Mercy, stretching forth her hand from Heaven to earth, from the offended to the offender, solves the problem and provides the remedy of sin. These are the four chapters of religion,—the Universe, finding its origin in God,—Life, its explanation in immortality, Duty, its index in the divine will, Sin, its remedy in the divine mercy.

Mr. Gannett then proceeded to inquire how far Natural Religion writes out and fills these chapters. Upon the first, he contended that its teachings and testimony were clear, strong, decided, satisfactory, establishing beyond doubt or dispute the being and attributes of God, and thus laying the impregnable foundation of natural and revealed religion. In regard to the second Life, he admitted that it spoke not in the same tone of decision as on the first,—that in respect to a providence its voice was not unambiguous,—and concerning death, what stronger proof could we have of its weakness and insufficiency than the fact, that while the people of antiquity adopted some vague notions of immortality, the philosophers, who looked for a firm basis for their faith, doubted and distrusted, felt that all the intimations of immortality, many and strong as they are, which nature gives, vanished before the startling appearances of the death-chamber. As on the second its teachings were uncertain, so in respect to the third, Duty, the instructions of Natural Religion he contended were imperfect. Withdraw all the light, which Christianity throws upon the will of God as the rule of duty, and the instructions of Natural Religion are incomplete.

With regard to the fourth problem, *sin*, Mr. Gannett contended that nature is silent,—that neither nature nor experience lift the veil that hang over this mystery. He alluded to the various means, the expiatory sacrifices, even of human victims, to which men had had recourse, in order to avert the consequences of sin, and showed that through these men only *hoped;* they did not attain to assurance. *Mercy* is not included in the terms of natural religion. Revelation alone holds out the promise, and makes known the condition of pardon.

These remarks prepared the way for a direct answer to the question, What is the value of Natural Religion? Its first great positive value is, that it discloses the fundamental truth upon which all religion rests, the being of God, and lays the foundation for a revelation. In religion there are two sources of instruction, nature, and a revelation, or a special and direct divine communication; but the value of such communication rests on facts previously ascertained. Revelation supposes man's faith in God—and cannot be established without it. The only way of authenticating a divine revelation is by miracles. Over all other proof hangs the possibility of human origin. Natural Religion, by establishing the existence of a God, and confirming our faith in his infinite attributes, teaches the reality and possibility of miracles, and thus lays a foundation and prepares the way for a revelation. Just in proportion therefore to the estimation in which we hold revelation, will be the value we attach to Natural Religion. This is the great positive value of Natural Religion—it declares strongly and distinctly the existence of a God of infinite attributes; and such a being can work miracles; the only mode of proof by which a revelation can be satisfactorily authenticated.

Mr. Gannett then proceeded to point out the second and negative value of Natural Religion, which consists in the evidence it gives of the need of a revelation. Natural Religion is insufficient. It does not fully and satisfactorily explain the mysteries, that are connected with life, duty, sin. Men need more of certainty in respect to immortality, more of instruction in the will of God, the law of duty, more of assurance in the hope of pardon and mercy, than Natural Religion can give them. This insufficiency of Natural Religion, the great and terrific wants under which it leaves them, makes the antecedent probability of a revelation all but overwhelming.

A third use of the principles of Natural Religion was stated to be its application by way of analogical illustration to the lessons of Revealed Religion. There are obscure and but partially disclosed tokens of the ways and the will of the Almighty furnished in the operations of the outward universe. These are but faint glimmerings, insufficient of themselves to direct the reason or the hopes of man. Yet when Revelation has made its full disclosures of truth, its bright light reflects back on the mysteries of nature, and we may then read many beautiful confirmations from the pages of the universe and of life, of what is written on the pages of the heavenly oracles. Nature is silent when we would ask of her concerning our immortality. But when the resurrection of the dead and the life everlasting have been proclaimed to us by a divine messenger, we may gather illlustrations and exemplifications of so sublime a truth from the workings of God's Providence. Thus we have a third use of Natural Religion, in that when reviewed and searched by the light of Revelation, the former illustrates and confirms the latter.

Mr. Gannett then stated with all the force which could be possibly attached to it, an objection which might be urged to the representation he had made of the silence of Natural Religion on three of the four great chapters of such interest to man. The objection would excuse the errors, the debasing influences, the idolatries and corruptions which abound in heathenism, and would seem to take from man all responsibility and guilt, for his blind wanderings when the sun did not shine upon his path. The lecturer met the objection with candor and overcame it with truth. The errors of heathenism were not the necessary consequences, i. e., they need not have been the consequences of the restriction of the teachings of Natural Religion to the single chapter which relates to the existence and attributes of God. There was a virtue in the disclosures of that single theme, which should have restrained the follies and crimes of heathenism. The monstrous conceptions and rites of Polytheism are as inconsistent with the exhibitions which nature makes of the existence and attributes of God, as they are with the teachings of Revelation, so that Paul, who in his introduction to the Epistle to the Romans shows how thoroughly he apprehended this truth, has therein stated an argument wholly vanquishing the objection now in view. He who forsakes the open thoroughfare which is sufficiently, though not brilliantly lighted, on which in the absence of the sun, the stars and the moon shine, and plunges into the secret alleys of guilt, may not complain that he could not see his way to do right. They that love darkness will have it, even if they burrow for it in the earth.

In conclusion, Mr. Gannett presented the claims upon our gratitude and thankfulness which were made by the full and perfect disclosures of truth enjoyed by us. We are walking in the broad splendor of noon-day light over a path where others have groped and stumbled. Let us be grateful, reverent and obedient. Let no incautious or presuming pride of philosophy trifle with the solemn truths on which the hopes and the happiness of the world do depend. Natural Religion and Revealed Religion go hand in hand in holy union to present needful and saving truth to man. 'What God hath joined together, let not man put asunder.'

We have thus presented but a most imperfect sketch of a Lecture on which we might bestow all epithets of praise. It was distinguished by an admirable method, a lucid arrangement, clear logic, felicity of illustration, and by such general characteristics as would secure a most distinct impression of the argument upon the mind of an attentive listener. We hope that those of our readers who had not the privilege of hearing it, will soon have it in print, and we know that they will place a high value upon it.

'A CUP OF BLESSING, OR THE PASTOR'S ACKNOWLEDGEMENT TO HIS PEOPLE IN RETURN FOR THEIR FULL CHALICE.

The quaintness of this title carries us back to a former age. It is the inscription upon a Letter addressed by Rev. J. T. Sargent, Pastor to the Congregation worshipping at Suffolk street Chapel, and one of the Ministers of the Fraternity of Churches, addressed to his people. Having received from them the gift of a silver pitcher, he makes the return of his acknowledgements. The letter is written with much gracefulness and simplicity of language and sentiment. He says his first feeling was that he ought not to receive the gift, first, because it was unmerited, and second because he thinks it a wise and good rule for a minister to adopt, that, unless his circumstances are straitened, he will receive no extra donations from his people. Yet by every motive of Christian gratitude and affection he feels constrained to receive their gift, and then to proceed to make this expression of the good will of his people, the opportunity of some familiar illustrations of the truths and duties which grow out of their relation to each other. He considers it as expressing on their part a sense of the value and importance of their religious privileges and as enforcing upon him a tender appeal that he may be led to estimate the affections of his people as of great worth, and to drink in the influences of all the Christian virtues and graces.

Some of our readers will have seen before this, in the secular papers, that the members of the Society worshipping in Suffolk Street Chapel, had made this donation to their Pastor as a token of their love and esteem, and as an evidence that they appreciated his interest in them.

Undoubtedly this announcement surprised some persons, and led them to ask how it could be that the members of a Society whose place of worship was erected and whose Pastor was maintained for them by a charitable institution and by the contributions of our churches, could thus bestow a costly gift. But the explanation is easy. There are some few persons with abundant means, who for convenience sake, and from feelings of true interest, are numbered with the regular congregations in the Chapels of the Ministry at Large. They are valuable helps to the Pastors in many of their duties, and we think it highly desirable that a few of this class should be thus united, with those who depend upon the resources of Christian charity. Of course such persons do their part in meeting all contingent expenses. The gift bestowed upon Mr. Sargent, was the contribution of two hundred individuals, whose subscriptions ranged, as we learn, from five cents to five dollars.

Who would deny to those who wish by a slight sacrifice to purchase for themselves the pleasure of giving, the privilege of uniting their offerings in a token of love to a faithful and benevolent pastor? There are those who sum up the emoluments of clergymen, and tell how many presents they receive. We have no objection to this public disclosure of private matters. Indeed we are inclined to think that ministers, in general, with the exception of some in poor parishes, or in parishes where there is a fund, and where a dollar is either a mine or a mountain, are a most favored class of mortals. But we wish it to be understood at the same time that ministers have opportunities to give as well as to receive, and that while the gifts bestowed upon them may be made public in the newspapers, the other part of their debt and credit account is not printed.

For the Register and Observer.

THE APPROPRIATE WORK OF THE SUNDAY SCHOOL TEACHER, AND THE BEST MODE OF PERFORMING IT.—A SUNDAY SCHOOL ADDRESS.

I propose, in the remarks which I shall submit, to discuss two questions. First, what is the appropriate work of the Sunday School Teacher? Second, what is the best mode of performing it? These are practical questions. Every person who has assumed the responsible office of Sunday School Teacher will be interested to inquire what are the appropriate duties of that office and how he may best perform them. What, then, is the appropriate work of the Sunday School Teacher?

In answering this inquiry, we may be aided by considering the design of the Sunday School Institution; the condition of the community in which we live; the wants of the rising generation, and the expectations of those who encourage and patronize Sunday Schools. We are not about to inquire what has been nor what is the design of Sunday Schools in foreign lands nor in remote quarters of our own. We wish to know what is the design of the Institution at the present time, and in our own community, and what is wanted and expected from it here in this region of Churches and Free Schools. The Sunday School is designed to supply a defect. The Common schools afford discipline and culture to the intellectual faculties, but leave the moral and religious powers in almost total neglect. They give liberal and perhaps adequate instruction in letters, in science and the arts, but give none at all, or next to none in respect to the obligations and duties of morality and religion. And the ordinary pulpit ministrations, though of immeasurable utility to adults, are of little value to the young, because not adapted to their comprehension. It was known and felt that the moral and religious faculties ought not to be left in neglect; and that the young, not less than the old, might profit from religious culture. And the Sunday School was established to supply the defect. It was designed to effect what neither the common school nor the church were accomplishing—to do what the schoolmaster and the minister were, from the nature of their offices, almost necessarily leaving undone. It was designed to do for the moral and *religious* faculties what the schoolmaster was doing for the *intellectual*, and for *children* what the clergyman was doing for adults. The design of the Sunday School in our own community, is to develope and educate the moral and religious natures of the rising generation. Such by those who are informed on the subject, is understood to be the object of the Institution. It is on this understanding that parents send their children, and with this view that the children come. When a person becomes a Sunday School Teacher, the obligation he assumes is of the nature of a contract. He engages to carry into effect the wish and purpose of the parent; in other words he engages to develope and train up the moral and religious faculties of the child. Some teacher, perhaps will say, that as the service which he renders is wholly gratuitous, he is therefore perfectly free to pursue any course which he thinks will in any respect benefit his class, and that parents and pupils ought to feel obliged to him if he benefits the class in *any* way. But not so. A service of a *particular kind* is rightfully expected at his hand. The parent sends the child to Sunday School for a definite object, and with the wish and understanding that the teacher shall perform for the child a specific service, viz. train up or educate his moral and religious faculties. And when the teacher assumes his office, he voluntarily takes upon himself the obligation, that he will *do* this for such children as may be placed under his care. And if he neglects this particular work in order to perform some other, however good that other may be, and notwithstanding his service *is* gratuitous, he breaks a contract and is false to duty. I will illustrate by one or two examples.

Mr. L. had lived till middle age in a Southern city; had mingled with intelligent society and often conversed with travellers from New England. He had heard them speak of the classic elegance and tasteful arrangement of the buildings and grounds of Cambridge; and of the shaded and delightful walks of Mount Auburn, and the various and beautiful memorials of the sleepers there. He longed to see that ancient seat of learning, and to rest his eye upon the spot from whence had gone forth so many whose genius had been an honor to their country and their age. He longed to stroll in Auburn's paths, and see and read the tributes paid by surviving affection to departed worth. At length occasion offered, and he came to Boston, but he could tarry only a single day before he must depart for a distant land. It chanced on the morning of that day he met a friend who offered to give him in the afternoon a ride through Cambridge and to the cemetery, which proposal the southern gentleman thankfully accepted. In the forenoon he visited Bunker Hill, and the Heights at Dorchester, and had a delightful ride through Roxbury, Brookline, &c. In the afternoon his friend called and he took a seat in the carriage with him, indulging the while in joyous anticipations. But to his surprise and chagrin, that friend, instead of carrying him to Cambridge and Mount Auburn, drove to Roxbury, and returned by the same route which Mr. L. had taken in the morning. The day was now past, and Mr. L. had been disappointed of seeing those things which he most desired to see. His friend had *given* him a ride, and by a pleasant route, but it was nearly the same over which Mr. L. had ridden before, and by depending on this friend, he had lost the opportunity of visiting the cemetery and the seat of the venerable University. This friend had given Mr. L. a ride through delightful country, and had done it gratuitously, but HAD HE DONE RIGHT?

The Sunday School Teacher who neglects the moral and religious culture of his pupil, in order to train his intellectual powers, is doing nearly what the schoolmaster has already done; is leading his pupil by a course over which he has passed before, and is neglecting what was craved and expected and relied upon at his hand.

The work of the educator is to awaken, develope and train up the faculties. The germs of the faculties are implanted in the mind at the moment it receives existence from its Infinite Creator, and belong to, or rather constitute human nature. The Sunday School Teacher is to train up, or call forth a particular class of these faculties, viz., the *moral* and *religious*. His work differs from that of the common teacher, in the faculties to which it is directed, and in the materials to be used in leading them forth. As different creatures feed on different substances, so different faculties in their culture and to aid their growth, require different mental aliment. The teacher can implant no new faculty, and he should attempt to annihilate no one which is already existing. The faculties belonging to the human mind have been determined upon by a wisdom higher than his own, and it would be preposterous to suppose that the work of the Creator needs amendment at human hands. The faculties are all given in kindness and in wisdom, and they should all be trained and exercised. No *one* of them should stifle and trample down the rest, and no one should be left to sleep out its existence. A choir makes good music when every part is adequately sustained and neither one overpowers the others. We would not have the *base* so loud as to overpower the *tenor* and *alto*, nor would we have the *treble* so soft as seldom to be heard at all. But we would have each part sustained and all in due proportions. So of the faculties of the human mind we would have each part sustained and all in due proportions. So of the faculties of the human mind we would have no one of them domineer over all the others and no one continue in a state of repose, but would have each to perform its part in the formation of character. That will be a beautiful character which has every faculty in healthful activity and all in due proportions. And to bring about this desirable result in reference to the rising generation of this community, it devolves upon us to train up their moral and religious faculties. The human mind and its faculties may be compared to a Congress and its members. The *will* is the presiding officer and must often give the *casting vote*. The educator can elect no additional members or faculties into this congress of the mind, but can instruct, and improve, and influence those who are already there, and to attain a particular result can direct his efforts to a particular class of the members. The province and duty of the Sunday School Teacher would be to instruct and enlighten and influence that portion of the members, who have charge of the moral and religious interests; in other words, to develope the moral and religious faculties.

Every community needs an institution like the Sunday School; an institution which shall afford seasonable culture to the moral and religious natures of the young. Would you wait till your brother had taken the wrong road and travelled far along in it before you point his attention to the right one? There is a place for the Sunday School in every civilized community. It is adapted to the nature of things. The rising generation always and everywhere will need moral and religious culture, and there will be found in every community a class who have more leisure than parents to bestow it upon them. We can bestow no service upon a child which will be more truly and permanently valuable to him, than that of cultivating his religious affections. And if this is the best service we can render to the generation which is to succeed us in the active positions of society, it is the best service we can render to the community. Those who enjoy the protection and privileges of civilized society, should feel as if they owed society something for those favors, and if we can feel that the work to which we are devoting ourselves, in addition to the benefits which it confers on us and our pupils individually, is operating favorably also on the prospects of society, we should cling to it with increased attachment. This world is a world of trials. Our life is a life of trials. Temptations abound in every pathway through which human beings can travel from the cradle to the tomb. There is no place upon earth, no rank in life, and no condition in society, which is free from them. But they everywhere come in and act with greater or less power to draw the pilgrim aside from the path in which his Father would have him travel. They are designedly interwoven in every part of human life and condition, and will be beneficial or injurious, according as they shall be nobly met or meanly yielded to. If resisted and vanquished, they serve as stepping stones by which one may ascend to higher life; if yielded to, they are a vortex of destruction. Knowing as we must and do then, that thick temptations await every little boy and girl whose safety is committed to our care, and knowing too how much is depending on the manner in which they shall meet these trials, we should be wanting in common humanity did we not use our energy in the work of guiding and securing them in the way of safety and of happiness.

A. C.

[*To be Continued.*]

ORDINATION AT FALL RIVER.

Messrs. Editors,—You ask of the Scribe of the Council an account of the Ordination at Fall River. The Scribe complies.

The services were peculiarly interesting, alike from their high mental character, and from the intimate relation which the candidate bears to most of the officiating clergy. When one of the Ware family is ordained, it is not necessary to go far for clerical aid.

Rev. Mr. Sanger of Dover was Moderator of the Council. Mr. Osgood of Providence was Scribe. A large number of Churches was represented. Over seventy persons went in a body from Providence to attend the services, chartering a steamboat expressly for the occasion.

Bev. Mr. Angier made the Introductory Prayer. Rev. Mr. Huntington read the Scriptures. The Sermon was by Mr. Putnam of Roxbury. The Charge by Mr. Allen of Northboro'. The Ordaining Prayer by Mr. Hall of Providence. The Hand of Fellowship by Mr. Smith of Boston. The Address to the Society by Mr. Briggs of Plymouth.

The Sermon was upon the words 'Gospel of Christ.' The preacher undertook to answer the question what is the Gospel of Christ, and prefaced the inquiry by asking what is not the Gospel.

He rebuked with singular power the too common tendency to confound philosophies of religion with religion itself, the metaphysics of theology with the simple Gospel of Christ. He examined in order the attempts to substitute the metaphysics of men concerning Christ's nature, the atonement, future retribution, for the plain teachings of Jesus. He maintained with great force and ardor that whether such metaphysics are true or not, they are surely not parts of the Gospel. This part of the discourse was so thrilling, that the hearer could not but fear that the preacher must fail to sustain proportionate interest in the second part of the inquiry 'What is the Gospel?' For it is always much easier to utter eloquent negations than affirmations. But the preacher more than sustained the previous interest by the power and beauty with which he surveyed the main truths of the Gospel as taught by the Savior himself—whether in Sermon on the Mount or conversation with the Jewish Ruler, by parable by the way side, or by the crowning lesson of the cross.

All allow that the impression produced by this discourse upon their minds was never surpassed by any Sermon within their memory. Manner, matter, occasion, audience, all seemed in entire keeping.

The other services were of universal interest. The allusion to the illness and consequent absence of the candidate's father, to whom the Charge had been assigned, touched a ready chord in all hearts.

All who spoke of the occasion, testified to the worth of a genuine New England Ordination, as being far better than anything which dreaming mystic, or formal prelate can substitute in its place.

SUNDAY SCHOOL AGENCY.

At a recent meeting of the Directors of the Sunday School Society, the following gentlemen were appointed Agents for visiting and addressing Sunday Schools for the ensuing year, viz., Rev. F. T. Gray, Rev. R. C. Waterston, Rev. A. B. Muzzy, J. F. Flagg, G. F. Thayer, R. W. Bayley, Isaiah Bangs, Albert Fearing and Lewis G. Pray; and they respectfully give notice that they are ready to receive invitations from county Associations, Pastors and Superintendents of Sunday Schools and to visit and perform such duty as may be required of them to promote the interest of these institutions. Those who *invite* incur no expense but such as they may voluntarily assume.

A notice of at least one week should be given to the Agents before the time of the desired visit. Communications on the subject, to be addressed to LEWIS G. PRAY, 39 Allen Street.

NOTICE.

It is requested that, if any change, either favorable or unfavorable, has taken place during the past year in the condition of the widows who are beneficiaries of the Mass. Congregational Charitable Society, it may be communicated to the subscriber on, or before, the 23d inst.

If any new applications are made, there must be precise information given respecting the number, sex, ages, and circumstances of the children; the property of the widow; her ability to help herself; her connexions who are bound to afford her assistance, and in what way she is assisted; her income; and what circumstances render her peculiarly an object of charity, or make it desirable she should have aid the present year.

No widow is eligible as a beneficiary, whose husband did not die in the ministry, or was not originally settled for as long a term as five years, unless he had been in the ministry that length of time immediately previous to his death.

CHAS. LOWELL,
Chairman of Committee of M. C. C. S.
Boston, May 8.

ORDINATION AT KINGSTON, MASS.

Not having been furnished with any account of the ordination at Kingston, we copy the following from the Monthly Miscellany of May.

Mr. Augustus R. Pope, of Boston, a member of the class last graduated at the Theological School in Cambridge, was ordained at Kingston, as Pastor of the first Church and Society in that town, on Wednesday, April 19, 1843. The day was inclement, but the meeting-house, which is large, was well filled. The interest of the occasion was heightened by the presence of the venerable Mr. Willis, formerly minister of the Parish, now nearly ninety years old, who occupied a seat directly under the pulpit and facing the audience. The order of services was as follows:—Introductory Prayer, by Rev. Mr. Briggs of Plymouth; Selections from the Scriptures, by Rev. Mr. Osgood of Cohasset; Sermon, by Rev. Mr Bartol of Boston; Prayer of Ordination, by Rev. Dr. Kendall of Plymouth; Charge, by Rev. Mr. Lunt of Quincy; Fellowship of the Churches, by Rev. Mr. Mosely of Sciuate; Address to the People, by Rev. Mr. Robbins of Boston; Concluding Prayer, by Rev. Mr. Moore of Duxbury.

Mr. Bartol took for his text the 17th verse of the xixth chapter of John: 'Sanctify them through thy truth; thy word is truth.' In the development of his subject, he considered Christianity, first, as a religion of *facts*; secondly, as a religion of *principles*; thirdly, as a religion of *inward experience*: and defended it in these several aspects against the three corresponding extremes—first, *spiritualism*; secondly, *dogmatism*; thirdly, *formalism*. Under the first head, he noticed the propensity of some who call themselves Christians to refine away the great facts of the Christian records, to separate the supernatural from Christianity, to resolve the miracles into myths. The absurb and fatal consequences to Christianity of such a treatment of the Gospels were exhibited in a strong light by various pertinent illustrations. Under the second head, Mr. Bartol represented the essence of the Christian doctrine as being comprised in a few grand principles, and those such as were clearly taught and exemplified by Jesus himself. He exposed the injurious error of exalting into essentials, as has been too often the habit of theologians, doctrines of minor importance, resting upon the authority of obscure texts in the Epistles, or depending upon a peculiar interpretation of disputed words and phrases; and showed the effects of such dogmatism to divide the Church and repel the minds of some into skepticism. Under the last division of his remarks, he spoke of the powerful working of Christianity when received into the soul as a religion of inward life. He traced the progressive stages of Christian experience, from 'repentance' through 'conversion' to 'regeneration'—at which stage he considered the soul as conscious of 'reconciliation'—thence onward, through 'sanctification,' to the highest state of all, 'atonement' with God and Christ. In conclusion, application was made of the train of thought and the sentiments of the discourse to the occasion.

The unanimity with which all the arrangements for the settlement of Mr. Pope have been conducted, and the lively interest manifested in the services of the Ordination, in connexion with various recent exhibitions of religious vitality in the Society at Kingston, encourage the hope that this new pastoral connexion will be prosperous and happy.

We copy from the order of exercises the following beautiful original Hymn.

Father of Spirits, Holy Lord!
Seen by the pure in heart alone;
Here be Thy glorious name adored;—
Here Thy Parental goodness shown!

Here be Thy Sacred Truth declared,
Truth, that the Savior came to prove:
Be every heart by *faith* prepared,
And cheered by *hope*, and warmed by *love*.

Aid,—Thou great Shepherd of the sheep,—
The youthful strength this day made Thine;
Impart the wisdom that may keep
A charge so holy,—so divine.

Through him let many an added name
Be in thy Book of Life enrolled:
Bless Thou his labors,—Thou his aim,
To swell the numbers of the fold.

Instruct his feeble tongue to tell
All that the Father hath revealed;
May grace and mercy love to dwell
With the young reaper in this field.

And when—all hallowed duty done—
He, at thy call, his labor leaves,
Receive him, High and Holy One,
Receive him, with his *gathered sheaves*.

Lord of the Harvest—lend Thy aid!
Behold where bends the whitened grain!
Here be a Father's love displayed!
And grant this prayer be not in vain.

'THE PURITAN' AND THE PEACE SOCIETY.

Messrs. Editors,—I regret the necessity of requesting you to insert the following article. The N. E. Puritan of April 21st, published two articles, one *professedly* from a correspondent, the other avowedly editorial, both reflecting with great and, as I thought, unjust severity, upon the American Peace Society, and its periodical. I prepared such an answer *in part* as I supposed the case to require, but consented to strike out what the editors specified as objectionable, and endeavored to make it as nearly conformable to their wishes as I could with any justice to myself, and the cause I serve. Still they refuse to publish it; and, as a last resort for counteracting what we regard as slanderous charges, we request you, as a favor to the cause of peace, to insert the following article, the same in every particular that was sent to the Puritan. Ed. Advocate of Peace.

Reply to Strictures on the course of the Peace Society.

I am glad, Messrs. Editors, of the opportunity forced upon me by two articles in your last paper, (April 21st,) to inform your readers more fully of the course pursued by the American Peace Society. I feel no special desire to answer in detail the charges there brought against us; but I deem it a matter of mutual justice, that the Christian community should understand our mode of procedure, and thus be able to judge for themselves how far we deserve their co-operation in a cause so common to all the friends of religion and humanity.

Your correspondent ('a Pastor') charges upon 'the organs of the Peace Society' 'doctrines highly ultra, and even unscriptural, and subversive of civil government;' and your editorial reiterates these charges in terms equally severe, and adds others still better calculated to overwhelm us with popular odium; all because a writer in the Advocate of Peace for April had attempted, not to prove the inviolability of human life, but to show how society and government *might* be sustained without taking the life of man in any case.

In reply, I would say, that our Society, restricting itself to the abolition of national war as its *only* object, has *always* refused to take any stand either for or against capital punishment, or the inviolability of human life. We have been repeatedly urged by men on *both* sides to endorse their views; but we cannot, as a Society, favor or oppose either party. So we have often said; nor could I well suppose, when allowing one of our friends to show, how *he* reconciles the inviolability of human life with civil government, that any one, after my disclaimers, would hold either me or the Peace Society at all responsible for his argument.

The facts are these. A distinguished friend of peace, himself an Orthodox minister, eminent for his talents, his learning and his piety, furnished for the Advocate an article designed, not to *prove* the inviolability of human life, but merely to illustrate its consistency in *his* view with the existence and legitimate operations of civil government. Now, I am not a believer in his doctrine on that point, nor do I deem his reasoning satisfactory; but, as a matter of plain, simple justice, I inserted the article with a distinct, repeated disclaimer of all responsibility for such modes of reasoning. I could not, as a man of candor, do less; and I confess my astonishment at the fault found with me for doing this.

Nor is this all; for the very article of our correspondent begins with saying, that 'the doctrine of the inviolability of human life is not one of the doctrines of the Am. Peace Society; nor is it our intention to enter into a direct defence of the doctrine, but briefly to say something in answer to the question, which is often put, viz. How can law be enforced, and civil society sustained, consistently with the doctrine of the inviolability of human life?'

The whole article is in the same spirit of candor, without even an attempt to prove the inviolability of human life; and I find it difficult to conceive how his remarks, much less my own, could have occasioned such sweeping censures. I have thus stated the entire 'head and front of our offending:' and every reader can now judge for himself whether my own introductory remarks are 'an elaborate apology for an article so entirely vicious;' whether 'the article is sanctioned by a labored editorial, remarkable for its special pleading, and obviously designed to prepare the mind of the reader to embrace the doctrine of the article itself;'—a doctrine which I have never embraced myself;—whether 'the Advocate of Peace is thus lending its influence to the cause of downright radicalism;' whether 'the writer (our correspondent) takes strong ground against capital punishment;—nor is there any thing in the remarks of the editor that is in the least at variance with that position.'

I will not attempt a further reply to your strictures on the course of our Society; but I will add, that we have sought to unite in the work of peace all that sincerely desire the abolition of war. We pledge them to nothing but this single object, and merely ask them, whatever their views concerning wars deemed strictly defensive, to co-operate with us in doing away the custom itself. Some men on each extreme complain of us for this liberality; and our cause, if we may believe them both, has repeatedly been ruined now by too low, and anon by too high ground. We believe that the cause requires the union both of its strong and its moderate friends; and the sbiles of God thus far upon this course, encourage us still to continue it as in our view indispensible. I am sorry that any 'Pastor' should threaten to leave this cause; but, if he is more anxious to have the murderer hung than to stop the wholesale butcheries of war, we have little to hope from his co-operation.

Allow me, in conclusion, to say, that I had supposed our reiterated disclaimers of his peculiar views sufficient to preserve us from being charged with 'the no-government, &c. of H. C. Wright,' especially as we have been so often reproached by men of that school for not embracing the very sentiments here charged upon us. We should like very well to have our real principles thoroughly canvassed; but it ought ever to be borne in mind, that the only point in dispute is whether any species of war is consistent with the gospel, and not whether the Bible sanctions civil government, or capital punishment, or the taking of human life in any case.

Ed. Advocate of Peace.

April 27, 1843.

*** The lines of our respected correspondent 'J. E. L.' will appear next week. The insertion was accidently delayed.

UNITARIAN SOCIETY AT GENEVA.

Our readers will be pleased to hear, that the Rev. Mr. Conant, who has labored long and faithfully, in Geneva and its neighborhood, in the cause of Christian truth and holiness, is about to experience a very gratifying reward of his labors, in the erection of a commodious place of worship.

On the first of the month the Ladies of Roxbury held a fair, at the Hall of the Norfolk House, with the express purpose of aiding in the erection of the Geneva Church. There was evidence of a prevalent desire to aid in the promotion of a purpose so benevolent and praiseworthy. A large company assembled and gave substantial testimony of their interest in the cause. The company assembled was addressed by Rev. Messrs. Putnam, and Clarke, and by Hon. J. Chapman, J. C. Park, Esq. and Mr. Huydekoper, who urged the importance of seconding and encouraging the efforts of our Western brethren, for the erection of a suitable place of worship.

The receipts on this occasion, were as follows:

Received for Breakfast and admissions,	$808
" from the sale of flowers, fruit, &c,	360
	$1168

This, we are informed, will probably be more than sufficient for the erection of the church.

FREDERIKA BREMER'S ROMANCES.

About three months since Mary Howitt's translation of the 'Neighbors' was received in this country, and those who became acquainted with that interesting and instructive picture of every day life in Sweden, looked forward with pleasure to the forthcoming translations of other volumes from the same pen. They have not had to wait for them. Two other tales, the H—— Family, and the President's Daughter, have been translated by some of our own fair country women, and have been given to the public in an agreeable and *readable* form. Though they do not perhaps fulfil the high anticipations excited by the 'Neighbors' they yet possess the same characteristic merits. We consider it highly creditable to us that these Tales should have been so speedily translated and published in this country, and we trust that the enterprising publishers, and those whom they have employed in the work of translation will be amply remunerated by the sale of the volumes.

SUNDAY SCHOOL SOCIETY.

There will be a public meeting of the Sunday School Society, at the Rev. Mr. Gannett's Church, on Wednesday evening of the Anniversary week, [May 31st.] The pupils of several Sunday Schools will be present to unite in singing, and gentlemen from various parts of the country will address the meeting. Superintendents and Teachers of Sunday Schools in this Commonwealth and throughout New England, are invited to unite in this interesting celebration.

Reports from the Sunday Schools connected with the Society, and communications from those interested in the cause of moral and religious education, may be directed to R. C. Waterston,

Cor. Sec. of the Sunday School So'y.

FIRST PARISH IN BOLTON.

Rev. Richard S. Edes has received a unanimous invitation to settle as colleague pastor, with Rev. Isaac Allen, over the First Congregational Society in Bolton. He has accepted the invitation, and the Installation will take place on the 24th instant,—sermon by Rev. Mr Miles of Lowell.

WORCESTER WEST ASSOCIATION.

The next meeting of this Association will be at the house of Rev. Dr. Thompson, in Barre, on Monday, May 15th, at 5 o'clock. Public services next day at half past 10. C. Bradford, *Scribe.*

RELIGIOUS ANNIVERSARIES.

We copy the following interesting notice, from the Monthly Miscellany for May.

ANNIVERSARY WEEK.

Our friends will bear in mind the approaching anniversaries, and we trust will show their interest in them by a general attendance. The week of their recurrence being determined by the old 'Election day,' which always came on the last Wednesday in May, they will this year fall upon the last days in May and the first in June. The meeting of the American Unitarian Association will be held on Tuesday evening, May 30, and of the Sunday School Society on Wednesday evening, May 31. The Berry Street Conference, on Wednesday, will doubtless afford a renewal of the pleasant discussions of previous years. The Collation, on Tuesday, may be anticipated as an occasion of even more enjoyment than on either of the last two years. The Committee appointed last year have made arrangements for an increased number of guests, and are taking measures to invite every Unitarian clergyman in the country, with his wife or daughter, (one lady to each gentleman,) to be present. Provision will be made for the *board* of all guests from the country, not otherwise accommodated, during Anniversary week, at the houses of gentlemen of our denomination, who ask the privilege of exercising this hospitality. Application may be made to the Secretary of the Committee, Wm. D. Coolidge, 17 Broad street, previously to Monday, the 29th of May, or to a member of the Committee who will be in attendance at W. Crosby & Co.'s bookstore, 118 Washington street, on Monday and Tuesday mornings, May 29 and 30, when and where tickets will be ready for delivery. Tickets will also be in readiness for clergymen and laymen of the city and elsewhere, on and after the 10th of May, and it is hoped that there will be a numerous attendance of our brethren, of town and country. The collation will be spread in the large hall over the Worcester Railroad Depot, opposite the United States Hotel, in Beach street.

Ministers Collation.—We insert the following notice, at the request of the Committee appointed last year to make arrangements for the Collation the present year.

The Committee appointed by the company last year, to make arrangements for the meeting the present season, hereby respectfully and affectionately invite every clergyman of the Unitarian denomination in the United States, and all from abroad who may be in the country at that time, with his lady, to pass 'Anniversary Week' in this city; and especially, to be present at the collation to be served in the large Hall over the Western Railroad depot in Beach Street, on Tuesday, the 30th inst., at 2 o'clock precisely.

The Committee have the pleasure to add, that their city brethren have requested them to say that any clergymen from the country, with his lady, who may not have provided lodgings in the city, for the week, or any part of it, will be gladly received into their families. And all such are requested to give notice to the Secretary, of the fact, at as early a day as practicable, that the arrangements may be completed beforehand.

Tickets may be had of the Committee.

G. F. Thayer,	No.	12 Essex street.
R. M. Bayley,	"	14 Avon Place.
Jos. Eustis,	"	115 Washington st.
Chs. F. Adams,	"	23 Court st.
Francis Fisher,	"	23 Central wharf.
W. R. Sumner,	"	148 1-2 Wash. st.
F. C. Manning,	"	15 Central wharf.
Jn. Collamore, jr.	"	98 Washington st.
W. D. Coolidge,	"	17 Broad st.

Tickets may also be had of the Delegates from Societies not represented on the Committee.

John J. May,	No.	1 Broad, cor. of State st.
Wm. Thomas,	"	19 Long wharf.
Dan. Denny.	"	41 Kilby st.
David Paige,	"	53 Kilby st.
Eben'r. Dale,	"	103 Milk st.

Those who propose to be present at the collation are desired to secure their tickets early, as it is doubtful whether any will be for sale for many days after this week. An equal distribution of the tickets has been made to each Religious Society, so that all may have an opportunity to unite in this delightful festival.

W. D. Coolidge, *Secretary,*
No. 17 Broad st.

Boston, May 5th, 1343.

TEMPERANCE ON SUNDAY EVENING.

The able advocate of Total Abstinence, Henry B. Stanton, Esq., lectures on Sunday evening, in the Broomfield Street Church, at 7 1-2 o'clock.

Moses Grant,
Pres. of Boston Temperance Soc'y.

UNION PASTORAL ASSOCIATION.

The Union Pastoral Association, will meet at Rev. E. B. Hall's in Providence, R. I. on Tuesday May 16, at eleven o'clock, A. M. Samuel Osgood, *Sec'y.*

WORCESTER ASSOCIATION.

The Worcester Association will meet in Bolton, on Tuesday, 23d inst., at 5 o'clock, P. M. A. Hill, *Scribe.*

TEACHER'S SOCIAL UNION.

There will be a meeting of this Association at the vestry of the Rev. Mr. Coolidge's Church, on Monday evening next, at 7 o'clock.

Question:—Does the Sunday School suffer from the want of interest on the part of Parents? If so, how may the evil be corrected? David Paige, *Secr'y.*

OBITUARY.

For the Register and Observer.

GEORGE GOODWIN, ESQ.

Died, in Dresden, Maine, on the 26th of April, 1843, George Goodwin, Esq., in the 75th year of his age.

From the position which Mr. Goodwin occupied in this community his demise seems to demand more than a passing notice, and those whose happiness it was to know him will readily bear witness to the truth of this slight tribute to his memory.

How much soever sectarian zealots may differ as to what should constitute a *Christian,* no one who has known Mr. G. can, with sincerity withhold from him the title. If boundless charity, a warm sympathy for the distresses of humanity, an earnest desire to be useful to his family, his neighbors, and his fellow citizens, and a firm trust in the purity and efficacy of revealed religion are the attributes of a Christian, then was Mr. G. eminently entitled to the distinction. Although his usefulness was confined to a comparatively limited sphere, the uniform tenor of his life furnishes an example which might be beneficially followed by all, and it is not meet that such a man should descend to the grave without having his virtues chronicled for the benefit of the living. Mr. Goodwin was zealous in whatever cause he espoused, but warm in his attachments and indulgent and kind in every relation of life. His long and useful career was characterized by untiring industry, a stern sense of duty and a firmness of purpose rarely to be met with. His mansion was the abode of warm-hearted hospitality and of him it may truly be said that example and precept always went hand in hand.

This is but a faint outline of an excellent citizen not conceived in a vein of idle panegyric, but in a spirit of sincerity, by one who knew his worth and who well knows the esteem in which he was held by his friends and neighbors. J.

Dresden, May 1.

GENERAL INTELLIGENCE.

Mission to China.—We are authorized to state, from the most unquestionable authority, that the Hon. Edward Everett, the Minister of the United States at the Court of London, does not accept the appointment of Minister to China, which was fully conferred upon him, by the nomination of the President of the United States, confirmed by the Senate. Reasons connected with his domestic relations have undoubtedly induced Mr Everett to this determination. We are confident that this decision will be received with disappointment and regret throughout the Country—as there is scarcely an individual, in the whole range of our Republic, who could be selected, for such a trust, whose labors in that capacity would be more likely to result beneficially to the country, not only in a commercial and diplomatic, but also in a literary point of view, than those of Mr Everett, if it had coincided with his convenience to accept this appointment.—*Atlas.*

Valuable Arrivals.—Besides the steam-ship Hibernia, with upwards of a million and a half of specie and a full cargo of dry goods, there arrived at this port on the 4th instant, the ship Carolina, from Canton, ship Alert, from the Coast of California, ship Ilzaide, from Liverpool, all with large and valuable cargoes, also, three barques, five brigs, and sixteen schooners, probably a larger amount of property than has arrived in any one day for a long time.—*Bulletin.*

St. Louis.—The St. Louis People's Organ of the 18th ult. states that business in that city is brisk beyond all parallel. 'Never,' says the Organ, 'not even in the palmy days of 1837-8-9, did our wharf witness the arrival and departure of such amounts of valuables.'

New Missile of War.—It is stated in the Philadelphia papers that a new missile of war, called the thunder-bolt shell, which, in its explosion, will tear asunder the largest ship of war, had been recently tried in that vicinity,

Jacob Ridgway.—It is stated in the Philadelphia Mercury, that Mr. Ridgway bequeathed upwards of $800,000 to various charitable purposes; $200,000 of that sum are devoted to the erection of a public hospital. He left also a lot of ground for the same purpose. The remainder of his property, amounting to about $5,500,000, is to be divided between his son and two daughters. One of the latter is the wife of Dr. Rush; the other, Mrs. Roatch, is a widow. A 'widow' with a property worth nearly two millions, is rather a novelty in these times.

Missing Men.—The New Orleans Bulletin says: 'At this present writing, we are cognizant of the fact that several gentlemen from the interior, up the river and some from this city, have within a week or two past mysteriously disappeared, causing the most painful anxiety on the part of their friends and relatives. Most of them were known to have had money about their persons, and it is supposed that they have been decoyed into some den of villany, waylaid and murdered.'

Population of the Mississippi Valley.—We learn from the New Orleans Courier that there is a prospect of a large influx of foreign population, during the present season; that German capitalists have purchased large tracts in Missouri and Iowa, where they intend to plant colonies from Wirtemburg, Saxony and Bavaria, giving the cultivators the right of pre-emption. The same paper adds:—

'If crossing breeds should prove as successful with men as it has done with four footed animals, then is there every prospect that the race of our fellow citizens in the Upper Valley of the Mississippi will be superior to any history has yet illustrated. In height, as well as in bone and sinew, the present generation of Western men already tower above their sires.—The weakest part of what may be called their leading traits of character, is the tendency to assimilate themselves to the savage—to throw off those restraints and observances which give a charm to social intercourse in countries long civilized. Now we are disposed to look upon the settlement of Germans in the West, as likely to exercise a wholesome influence upon the next generation. Coming from States where education has undergone the greatest improvement—gifted alike with good sense and good nature—we have anticipated much benefit from the example they will immediately set, as well as the slower and more indirect influence to result from their commingling with and crossing our races.'

The Baltimore American quotes the above remarks and says:—

This commingling of nations constitutes one of the most important phenomena of our country; it cannot but have a decided influence upon the formation of the national character.

From every civilized nation of Europe there has been an infusion into the general mass of our population. The ground work of all is the Anglo Saxon granite—hard, and firm, and substantial enough to afford a massive foundation for any superstructure which civilization may rear through coming time.—What the compound result will be of the general blending of various national characteristics in this Republic, where the spirit of liberty broods over the combined element to quicken all with a new life, it must be left for future ages to disclose. It would seem, however, that the experiment going on here in behalf of human rights and self government, wherein all mankind and not one particular people only are concerned, it has been so ordered that all branches of the great human family, within the precincts of civilization, should be in a greater or less degree represented. If Europe has had her function in developing the details of civilization, furnishing here an enlightened Englishman, there a refined and cultivated Frenchman, and so on throughout the range of her various individualities, perhaps the nobler province is left to this Republic to exhibit Man himself, in the grand symmetry and full developement of his being, a worthy representative of Humanity itself.

Texas—Mexico.—By the late arrival from Texas, we have been furnished, through our private correspondents, with information of an interesting character. It is now certain that the Governments of the United States, of England, and of France, have joined in remonstrating against the predatory war carried on by Mexico against Texas. The instructions of the United States Secretary of State to General Thompson (our Minister at Mexico) are quite explicit in declaring the war, as conducted by Mexico, to be contrary to the laws of nations. Mr. Webster asserts the undoubted right of Mexico to re-subjugate Texas, if she can, by the common and lawful means of war; but that other nations are interested, more particularly the United States, in the manner in which the war shall be conducted.

We understand that the instrictions of the French Cabinet to their Minister in Mexico, are more peremptory and decided than those of the United States or British Governments; and from the position assumed by those powers the impression is gaining ground in Texas that the contest is drawing to a close.

We learn from our private correspondence, that the Commissioners of Texas, who arrived in New Orleans a few days before the sailing of the Texan fleet, had instructions from President Houston to demand the vessels of war from Commodore Moore and to apply to the United States authorities for aid in taking possession of them in case the Commodore refused to surrender them. They had likewise a proclamation from President Houston denouncing the expedition as *piratical* and unauthorized by government, in the event the vessels could not be taken. Com. Moore, we are informed, intimated to the commissioners that he would proceed to Galveston and have a talk with the President upon the matter, which induced them to keep quiet until he got ready to go to sea. One of the Commissioners went on board the Austin with the Commodore, thinking to have a pleasant trip to Galveston in a Government vessel; but we learn through a gentleman who also sat sail in the Austin for Texas, on a matter of business, that the Commodore informed him at the Balize, that if he was anxious to get to Texas soon, he had better get on shore, as he did not expect to be there himself in a hurry. The gentleman took the hint and left the ship—the Commissioner is, in all probability, at this time in Campeachy. The Commodore apologized to the gentleman for not having informed him at New Orleans that he did not purpose sailing for Texas, saying that it would not be prudent for him to have disclosed his destination at an early period.

We learn also, that the last packet carried out an official notification to Judge Eve (our charge in Texas) of his recall, and the appointment of Wm. S. Murphy in his place.—*N. O. Bee, April* 28.

From Washington.—The National Intelligencer received in this city on Thursday morning, states that Mr. Webster has resigned the office of Secretary of State.

It is also announced that Mr. Caleb Cushing has been appointed commissioner to China, and that Mr John Tyler, son of the President will go out as Mr. C's private secretary.

Mr. Legare, the Attorney General will for the present act as Secretary of State *pro tem.*

The Heart.—In a healthy state, the heart makes eighty pulsations in a minute; and it is calculated that from two ounces to two ounces and a half of blood are expelled into the *aorta* at each pulsation; consequently, at least nine thousand six hundred ounces will be thrown into the *aorta* in an hour, which would amount to one thousand four hundred and forty pounds in one day.

At each pulsation, the quantum of blood is propelled eight inches, which amounts to fifty feet in a minute! The quantity of blood in a human body is, on an average, about thirty pounds, and passes through the heart about twenty three times in the space of one hour!

A weight of fifty pounds, hung to the foot, the leg laid across the opposite knee, was raised by the action of the popliteal artery. Allowing for the distance from the centre of motion, this proves that the heart must possess a power of at least four hundred pounds!—*Rev. Adam Clarke.*

FOREIGN ITEMS.

Post Office Arrangements.—The London Morning Post speaks thus of new Post office arrangements.

A treaty with France on Post-office affairs has been brought to a conclusion, and will come into force next June. This is perhaps, the most extensive in its operation, and calculated to produce the largest results of any postage convention that was ever concluded by this country. The more immediate result of diminishing by one-half the cost of sending letters from England to France, and from France to England, is but a small part of the object of this treaty. It considerably reduces the cost of postage on all letters passing through France, as well as on those addressed to France, and therefore at once effects the vast correspondence between this country and our East India possessions. It also regulates and reduces the cost of correspondence between the British colonies and France, and of course between France and our colonies. It facilitates the correspondence with those European countries to which France is the highway from Great Britain, and gives to this country the advantage of the postage arrangements subsisting between those countries and France. Thus it will be no longer necessary to pre-pay letters for certain parts of Germany, or for Piedmont, Tuscany, or the Neapolitan States, and the postage to these parts of Europe will be much reduced. We have heard that important treaties are also in progress with other European governments. There can be little doubt that the working of this new postage convention, combined with railway communication, the Rouen branch of which is so soon to be opened, will do very much to promote a friendly understanding between this country and France.

The Thames Tunnel.—Since the opening of this far-famed tunnel, upwards of three hundred thousand persons have passed through. From Sunday noon to noon of the following day, twenty-eight thousand, six hundred and forty-two persons went through. The rush was so great, that several extra tollmen and policemen were employed.

Street-Sweeping.—A new street-sweeping machine is now in daily operation in Regent street, London—it is drawn by two horses, and attended by a driver, and as it proceeds, the rotary motion of the wheels acts upon a serious of brooms, hung behind the cart by a light frame-work of iron, so that the brooms, 'with an action similar to that of a cat licking up cream,' successively sweep the ground, carrying the dirt up an inclined plane, at the top of which it falls into the cart.

British Missions in the South Pacific.—A large meeting was held on the 12th inst. in Exeter Hall, London, for the purpose of adopting measures urgently required by the recent aggression of the French on Tatrito, and for securing the general interests of the British missions in the islands of the south Pacific.

A communication has been received from M. Guizot removing to a great degree the fears entertained on account of the above circumstances, by stating that there is no intention, on the part of the French government, to make use of the influence with which their newly acquired possession in the Pacific may invest them for the purpose of forwarding any such objects, or of interfering in any way with the English missionaries at present established there.

The Bible for the Blind.—The entire bible has been printed for the use of the blind, by the American Bible Society, under the superintendence of Dr. Samuel G. Howe.

The Laureatship.—Our readers will, we think, be gratified to learn that her Majesty offered the office made vacant by the death of his friend Southey, to Wordsworth. Her Majesty deserves all honor for this fitting tribute of respect to the greatest of living poets—to one whose pure and exalted mind has ever been devoted to the cause of virtue and of cheerful godliness. Mr. Wordsworth has gratefully declined the proffered honor on account of his age. The day after tomorrow will be his birthday, and it will be the seventy-third. His declining to accept the office is as reasonable and becoming, on account of his advanced age, as was the offer of it, on account of his exalted merit. Mr. Wordsworth attended the funeral of his friend Southey, and is in good health for his time of life. —*London Sun.*

WARREN STREET CHAPEL.

The Sixth Annual Meeting of the Warren Street Chapel Association was held at the usual time. The Report was in a high degree interesting, and quite free from everything like exaggeration. Connected with the Institution is a sewing school, as well as week-day and writing schools, in addition to various Sunday schools. They are all flourishing. There is a good library in constant use, and the Sunday exercises are well attended. An increased attention has lately been given to music, and the performance of the pupils is spoken of in high terms of praise. The meeting was addressed by Rev. Dr. Parkman, and by Messrs. Lawrence, Hillard, Mann, Park and Boyd, who expressed their approbation of the Report, and their gratification at witnessing the evidences of the usefulness and prosperity of the institution.

MARRIAGES.

In this city, on Sunday evening, by the Rev Mr. Pierpont, Maj. Alfred Allen of Somerville, to Mrs Catharine Tebbetts of Boston.

In this city, on Sunday, May 7th, at the Pitts Street Chapel, by Rev R. C. Waterston, Mr. A. O. Burbank, to Miss Mary W. Mountfort, both of Boston.

In Dedham, 3d inst, by the Rev Dr Lamson, Dr Henry Woodward, of Fall River, to Miss Mary E. Stow, of D.

In Cambridge, on Thursday evening last, by Rev Mr. Newell, Mr. Andrew N. Wyeth, to Miss Amelia H. eldest daughter of Royal Stimson, Esq. all of C.

In Newburyport, on Monday morning, by Rev Mr Fox, James Pike, Esq. of N. York, to Miss Lucy A. Johnson, of Newburyport.

In Barre, May 2, by the Rev Dr. Thompson, Mr. Edwin Woods, of the firm of Woods, Field & Co., to Miss Martha A. Bryant, all of B.

In Petersham, May 2, by the Rev Mr. Gage, Mr. William Caruth of Barre, to Miss Lithunia Whipple, daughter of Col. J. Whipple of Illinois, formerly of Barre.

In Hubbardston, by Rev Mr. Bradford, Mr. Stillman Morse, of that place, to Mrs Augusta Clarke, of South Gardner.

In Norfolk, Va. Lieut. George Tarry Sinclair, U. S. Navy, to Mary, eldest daughter of Wm H. Thompson, Esq. of N.

At the residence of the Hon E. Jenkins, (New York) by Rev Mr. Pine, John Dickinson, Esq. of Philadelphia, a native of England, to Mrs Margaret Kemble, youngest daughter of the late Rev Daniel Oliver.

DEATHS.

In this city, Mr. Samuel Wheelwright, aged 82.

In this city, Mary R. wife of Alpheus Moore, 41.

In Dorchester, 4th inst. Mrs Elizabeth Badlam, 80, wife of Gen Stephen B.

In Waltham, on Monday morning, Harriet Elizabeth, wife of Francis Walker Bacan, and daughter of Thomas R. Plympton, Esq. 28; Jan. 8, Mrs Lucy, wife of Mr. Moses Bright, 73; May 5, Mr. Moses Bright, 79.

In Salem of consumption, Mrs Elizabeth R. wife of Mr. John Oliver Chapman, in the 25th year of her age; Mrs Hannah Cross, 56; Mrs Lydia T. widow of the late Capt. Daniel W. Brookhouse, 52.

In Halifax, 18th ult. of erysipelas, Rev Abel Richmond, aged 73 years.

SABBATH SCHOOL REPOSITORY, 118 Washington st.

The subscribers would respectfully call the attention of Clergymen and others to their collection of BOOKS FOR SABBATH SCHOOL LIBRARIES, to which, during the past year, they have been making additions of those suitable, intending that their assortment shall embrace all both old and new, that are found upon examination to be proper for the purpose.

The following are among the new Books that have been added since the last 'Anniversary Week,' which will be furnished on the best terms, as well as the publications of previous years:

Marco Paul's Travels, by Abbott.
Young Islanders; Tales of Illustrious Children.
Quentin Harewood; Three Months at Sea.
Rollo Philosophy, 4 vols; Parley's Young American; Moral Tales for the Young.
Merry's Moral Tales; Law of Kindness.
Masterman Ready, 3 parts; Arthur's Story Book.
Sketches for my Children; Useful Stories.
Golden Vase; First Impressions.
Benevolent Merchant; Annie Moore.
A Kiss for a Blow; Dick the Pony.
The Widow's Son; Rocky Island.
Facts not Fable; Old Ironsides.
Almonne; Young Rover.
Book of Nature Laid Open; Infantine Knowledge.
Thoughts on Spiritual Subjects; Reflections in Retirement.
D'Aubigne's Reformation; Little Coin Much Care.
Work and Wages; Biographical Stories.
Boy's and Girl's Magazine; Emma, or the Lost Found.
The Lost Sister of Wyoming; Clouds and Sunshine.
Library for my Young Countrymen; John Smith.
Henry Hudson; Dawnings of Genius.
Charles Morton; Land without the Sabbath.
Paul Percival; Paraphrase of the Lord's Prayer.
The Flower People; Fenelon; Mary's Choice.
Persevere and you must Succeed.
Poems for Little Folks; Little Gift.
Little Keepsake; Willy the Wanderer.
Youth's Plutarch; The Mayflower.
Thoughts for the Thoughtful, Uncas and Miantonomoh.
The Great Secret; Charles Morton.
The Young Mechanic; On Board and On Shore.
Backbiting; Science of Common Things.
Conquest and Self Conquest; Child's Scrap Book.
Rollo Picture Book; Child's Picture Gallery.
Parley's Young American; Rosebud Wreath.
Little Stories for Little People; Stories about Poland.
Life of Deacon John Whitman.

MANUALS FOR SABBATH SCHOOLS.

All the Manuals used in our Sabbath Schools constantly on hand by the dozen or single copy. The following are among the most approved:

Allen's Questions, parts 1, 2 and 3; do. on Genesis; Worcester, Geneva, Channing's and Carpenter's Catechisms; First Book for Sunday Schools; Teacher's and Scholar's Text Book; Fox's Ministry of Christ, with Questions; Bible Biography; Scripture Truths, in Questions and Answers; Portsmouth Sunday School Hymn Book; Fox's Hints to Sunday School Teachers; do. Sunday School Prayer Book; Todd's Sunday School Teacher; Walker's Service Book; Catechism in Verse; Livermore's Commentary, vols 1 and 2, &c. &c.

NEW SINGING BOOK FOR SABBATH SCHOOLS.

The Sunday School Singing Book; being a collection of Hymns with appropriate Music, original and selected, designed expressly for the use of Sabbath Schools.

The subscribers respectfully request those purchasing Sunday School Books to call and examine their assortment. Making this a chief branch of their business they will supply purchasers upon the best terms, and send books at any time for examination, receiving back any that are not approved of.

W. C. & CO. also supply all the publications of our denomination. Orders from clergymen and others solicited. WM. CROSBY & CO,
m13 118 Washington st.

BOOKS FOR THE PEOPLE—Whately's Kingdom of Christ, delineated in two essays on our Lord's own account of his person and of the nature of his kingdom, and on the constitution, powers and ministry of a Christian Church, price 50 cts.

The Pulpit, being biographical sketches of the most popular London Preachers, by James Grant—price, 37 cts.

Bibliotheca Sacra, or tracts and essays on topics connected with Biblical Literature and Theology—No. for May just published—price $1,00.

Life of Wm. Wilberforce, by his Sons, 2 vols, 50 cts. per vol.

The Correspondence of Wm. Wilberforce, by his Sons, 2 vols, price 50 cts. a volume.

Daughters of England—their position in society, character and responsibilities, by Mrs. Ellis—price 12 cts.

Wives of England, their relative duties, domestic influences and social obligations, by Mrs Ellis, price 12 cents.

Women of England, their social duties and domestic habits, by Mrs Ellis, price 12 cts.

The above works, with all the standard and light literature of the day, are now published and for sale wholesale and retail by SAXTON, PEIRCE & CO, No 133 Washington st. m13

FOR HOME AND SCHOOL—Poetry for Home and School, selected by the author of the 'Theory of Teaching,' and 'Edwards First Lessons in Grammar.' This day published at SIMPKINS'S, Book and Stationery Rooms, No. 21 Tremont Row. m6

RECENT PUBLICATIONS—Poetical Remains of Lucretia Maria Davidson, with a biography by Miss Sedgwick, new edition, price 50 cts.

Women of England, by Mrs Ellis, 12 1-2 cts.
Daughters of England, by Mrs Ellis, 12 1-2 cts.
Wives of England, by Mrs Ellis, 25 cts.
Family Secrets, a series of Temperance Tales, by Mrs Ellis, author of the Wives of England, etc. etc. 25 cts. a volume.
Seaward's Narrative of his Shipwreck, &c. &c., edited by Miss Jane Porter, revised edition.
The May Flower, or sketches of scenes and characters among the descendants of the Pilgrims, by Mrs Stowe. For sale at SIMPKINS'S, 21 Tremont Row. m6

EYRE'S NARRATIVE, &c.—The Military Operations at Cabul, which ended in the destruction of the British Army, Jan. 1842, with a journal of imprisonment in Afghanistan, by Lieut Vincent Eyre, from the 4th London edition—complete for 25 cents.

Also, this day received, Mrs. Washington Potts and Mr Smith, Tales by Miss Leslie—price 25 cts; Encyclopædia of Geography, No. 6; Homeward Bound, by Cooper, 50 cts; Erving's Rocky Mountains, No. 4, completing the whole work for $1 Harry Lorrequer, complete for 50 cts. For sale at TICKNOR'S, corner of Washington and School sts. m13

EARLY HISTORY OF RHODE ISLAND—On the Religious and Civil Affairs of the Colony of Rhode Island, by John Callender, M. D. with a memoir of the Author, biographical notices of some of his distinguished contemporaries, annotations and original documents, illustrative of the History of Rhode Island and Providence Plantations, from the first settlement to the end of the 1st century, by Romeo Elton—2d revised edition.

Just received and for sale by WM. D. TICKNOR, corner of Washington and School streets. m13

GATES' ACADEMY, MARLBOROUGH.

THE next Term of this Institution will commence Tuesday, May 30. Tuition in English, $4.—Languages $4,50 per term. Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes Board, Tuition, Washing, &c. It is the endeavor of the Instructor to teach *things* and not *words* merely. For the better accomplishment of this end a very good Apparatus has been procured and a Geological and Mineralogical Cabinet, &c., are at the service of the Students. We deem it sufficient recommendation of the present Principal, Mr O. W. Albee, to state that he has been employed by the same Board of Trustees 10 years, with increasing patronage.

S. F. BUCKLIN,
B. W. HILDRETH,
S. R. PHELPS. } *Com. of Trustees.*

May., 1843. 3w

CHEAP
CARPETS.

HENRY PETTES & CO. solicit the attention of Purchasers to a very large and valuable Stock of CARPETS just opened at their WAREHOUSE, at the corner of Washington and Summer Streets, Boston—where may be found a very excellent quality of All-Wool Carpets, new patterns and handsome colors, 62-1-2 and 75 cents per yard. In particular, a variety of very choice small patterns, designed for

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SPECIAL NOTICE.

THE SUBSCRIBERS takes this method to inform their Friends and Customers, that, in addition to all their former business, they have made arrangements to engage extensively in the CLOTH Trade; and, in order to conduct it to the best possible advantage, have secured the services of an able and efficient Agent, whose business it is to give constant personal attention to the purchase of

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Every description of Dry Goods constantly for Sale, at Wholesale or Retail, at very low prices, at

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April 29, 1843.

EXTENSIVE
RETAIL DRY GOODS
WAREHOUSE.

THE SUBSCRIBERS earnestly solicit the attention of Purchasers to their large and valuable Stock of Rich Dress Silks, Cashmere Shawls, and other Fashionable Dry Goods, now open for the Spring Trade. To attempt to describe these articles in an advertisement, would be useless, and superfluous to those who have ever visited our Extensive Warehouse. To those who have not, we can say, that it is much the largest of the kind in New England—occupying four spacious floors of the large building at the corner of Summer street.

The plan of the business is, to combine all its branches in one great establishment—and, by this means, to secure to our customers all the advantages that can be gained by making our purchases in large quantities, and at low prices; and also, by an increase in the amount of

POETRY.

For the Register and Observer.

MARY AT THE SEPULCHRE.

Jesus said unto her, 'Mary'? She turned and said unto him, 'Master'! He saith unto her 'touch me not for I have not yet ascended to my Father'!

Angels their vigils kept
Beside the couch of God's most holy Son!
The word was spoken, and the Savior slept
No more in death's embrace, his work was done!

He left beside his bed
His angel-watchers, and stepped forth again
From the chill mansion hollowed for the dead,—
Death's mighty conqueror and the light of men!

The sorrowing Mary knelt—
Unmindful of the stranger at her side—
And strove to quell the agony she felt;
That one so honored had ignobly died!

Horror! she starts in fear,
And wildly bids the stranger hear her prayer!
'They laid my crucified Redeemer here!
If ye have borne him hence, oh, tell me where!'

'Mary'! that little word
Uttered in tender cadence as of old—
Sweeter than fabled song of Eastern bird—
Betrays the Shepherd of the scattered fold!

One look of glad surprise
And the repentant Mary at his feet
Knelt down, with hands upraised and tearful eyes,
Wondering, astonished, thus her Lord to greet!

'Master'! the trembling frame
And quivering lip, the tears she could not stay,
The flash of hope's but half-extinguished flame,
Declare unbroken his immortal sway!

'Blest Mary, touch me not!
I have not yet ascended to my God!
Though all forsake thee thou art not forgot,
He will be near, life's thorny path who trod!'

Favored of all thy race,
Thou lowly Magdalene, thus to have bowed
Before the first-born of the grave's embrace,
Yielding to him the spirit once so proud!

We may not kneel to Him
And speak like thee, awaiting a reply!
But in our hearts his image is not dim,—
Loved next to God, till love itself shall die!

Boston, Mass. H. I. W.

MISCELLANEOUS.

For the Register and Observer.

THE NATURE, POSITION AND RELATIONS OF THE SUNDAY SCHOOL—AN ALLEGORY, BY A. CARTER.

A certain gentleman had two fields, one the field of knowledge, the other the field of goodness. He was acquainted with the theory and practice of agriculture, but was engaged in another and somewhat engrossing occupation and could not till these fields himself. Accordingly he hired some laborers to till in the field of knowledge, and certain others also who *in the latter part of the season* were to labor in the field of goodness. It so happened that on a bright morning in early seed-time an intelligent and benevolent stranger chanced to pass through the pleasant hamlet in which these two fields were situated. He noticed that in *one* of them a goodly number of men were industriously at work, while in the *other* not a person was to be seen. To the stranger, who was an accurate observer, the soil of the latter looked quite as attractive as did that of the one in which the laborers were engaged, but it was yet early in the season and the field of goodness, no doubt would in due time be attended to. A few weeks later, however, as he was passing, he saw, as before, that all the laborers were busily occupied in the field of knowledge, while in the adjacent plat, not a sod had been turned during the season, and weeds had already begun to show their green tops above the surface. The traveller was a man of leisure and was industriously disposed. He had a decided taste for tilling the earth, and especially so if by his labor he could redeem a neglected field from waste. On this occasion he respectfully approached the proprietor and stated to him, that however skilfully his laborers might dress the field of knowledge, his farm would still present a very slovenly appearance if the other field was left to run to waste till midsummer. For by that time the weeds would have taken firm root and it would be too late for good seed sown then to spring up and mature. I have some leisure, continued the traveller, and it would be a pleasure to me to toil in that field. You are welcome to my services and I think that in a short time I can bring it into such a condition of fertility and beauty that it will be an ornament to your farm and a credit to yourself. An offer so generous and from a stranger, would have excited suspicion, but the genuine courtesy of the stranger precluded such a supposition. The gentleman replied—he had often felt that that field ought not to be so neglected, and at times as circumstances would allow he had labored in it himself, but his other duties so occupied his time that he could not do it justice and he would gratefully accept the stranger's offer. The latter observed that he should be unable to visit the field oftener than once or twice in each week, and that he was fearful it might need some attention in the intervals between. To which the gentleman replied that as he should be at hand throughout the week he would look to it in the stranger's absence. The proprietor was acquainted with the field and knew what parts would require special attention and where tares were most likely to spring up in case of neglect. The stranger found delight in laboring in this field and though he could visit it but once or twice in each week he fondly hoped that no weeds might show their ugly shapes among the beautiful flowers he was cultivating, and he heartily rejoiced when the proprietor volunteered his watchful and efficient assistance in the work. It was the intention and wish of the stranger to bring the field into a very high state of cultivation. Accordingly he divided it into some thirty or more nearly equal parts and assigned the care of these parts respectively to as many different persons. In apportioning the field he reserved no part of it for himself, but concluded that his own time should be employed in superintending the others. He felt a certain degree of anxiety lest some of the young and benevolent laborers might not possess sufficient knowledge and skill in the art of cultivation to manage judiciously what they had so benevolently undertaken. He knew that many of them were inexperienced, and perhaps some would be indolent and inattentive. He was watchful of all the operations around him, but did not wish to *intermeddle with any one's mode of tilling* the little plat assigned to him, and especially did not wish by his too near and too frequent presence to *embarrass and disturb them* at their work. From the character of these persons who were laboring under his direction, he felt confident that the field would generally be well taken care of. But as he cast his eye about him he could see that some divisions of the garden were neat, productive, and beautiful, while others were slovenly and repulsive. Some parts under the skillful and well-instructed care of active and vigilant cultivators were blooming in beauty and productiveness, while others which happened to be under the care of persons of a different character, were in slovenly disorder, bearing little or nothing of any value, and overrun with weeds. They adopted the plan of holding horticultural meetings once, and afterwards twice in each month. At these meetings it was customary to discuss the principles and art of gardening. It was hoped that the exercises of these meetings would serve to qualify each workman to master and make the most of the little tract of soil placed under his care. All those who felt sufficient interest in the subject, usually attended these meetings. Nor did these cultivators rely upon themselves alone, but the gentleman who in the latter part of the season was to assume the care of the whole field used to come in and give them the benefit of his more extensive knowledge and experience. There were, as has been intimated, some who did not succeed in their work. They were persons of good abilities and excellent intentions, and their ill-success was a problem which for a time it was difficult to solve. At length, however, the fact came out at one of the meetings, that these were in the habit frequently of quitting their own field and leaving it for a time in neglect, while they went over and toiled in the neighboring field of knowledge. When the subject was considered, almost all agreed in thinking this an unwise and wrong practice. They felt that they ought not to neglect a field, for the cultivation of which they were responsible, in order to till in another where there was a supply of workmen without them. Even those who had been in the habit of doing it, when they came to reflect on the subject, readily perceived, and at once abandoned their error and the evil complained of soon ceased to exist.

MAR YOHANNAN'S VINDICATION.

During the visit of the Nestorian Bishop to this country, in company with the missionary Perkins, he was the subject of remark and reproach from some over-zealous Episcopalians; either his claims to the office of *Bishop* being denied, or he censured for associating with different denominations of Christians in America. Several attacks upon him, which appeared in a periodical, in another State, were shown to him, but seemed to give him little trouble. At length, however, an article appeared in the Southern Churchman, an Episcopal paper in New York, doubting, in the first place, Mar Yohannan's claims to the office of Bishop; 2dly, charging him with the alleged heresy of Nestorius, in holding the doctrine that 'Christ was not born God and man, and consequently that the Virgin was not the mother of God, but of man, in whom god afterwards dwelt:' and 3dly, censuring him—in case the proofs of his 'consecration and succession' should be found satisfactory, and he should clear himself of the said heresy—with 'putting himself under the censure of the church by his intercommunion with separatists.' The article became a matter of common conversation among the students of the place where Mar Yohannan was at the time residing, and the good bishop was so much annoyed on the subject, that he resolved to put forth a vindication through the columns of the Recorder, which, as Mr. Perkins says, 'is the only religious paper, with whose name the bishop is familiar.' Mr. Perkins, however, advised him, with his imperfect knowledge of the language, not to enter into a newspaper controversy; to which advice he yielded, on condition that Mr. P would insert the 'Vindication' which Mar Yohannan had already prepared, in his forthcoming book. The 'Vindication' accordingly appeared in the 'Eight Years' Residence in Persia;' and we now transfer it to our columns, not for purposes of controversy, but as an interesting exhibition of the simplicity of faith and spirit, and the 'meekness of wisdom' which have characterized the Christian deportment of the Nestorian Bishop:—

'My brethren of the Episcopalians:—What evil or wicked thing have I wrought in relation to you, that some of you should write about me in your newspapers, and scatter them through all America?

1. I am one poor man and my nation is poor. I came to thank Christians in this country, for having helped us, and to ask them to help us more, for the name of the Lord Jesus Christ. We are members of one another; if one member suffers, do not all suffer with it? Well; if you had desired our good, would you not sometimes have inquired of me thus: What is the condition of your people in that land of heathens? Is there a church there? Are there good men? Are there tokens of the influence of the holy spirit? What is the the state of knowledge and instruction? What are the morals? But from very few of you have I heard one of these questions. You ask, *how many orders have you?* My friends, *forms* are nothing; 'Neither is circumcision anything, nor uncircumcision, but a new creature.'

2. If you say, that our church is built upon the apostolic foundation, the oldest of the churches; why, shall we place our confidence in age, name, or forms? No; but in the Lamb of God, who descended from his throne on high to save that which was lost. Observe and behold. The Creator of the heights and of the depths, did not demean himself so loftily as some denominations, who say, WE ARE; *there is no other true church.* The Lord said, Every man who exalteth himself shall be abased, but whosoever humbleth himself shall be exalted. Again; your church came out from the church of the Pope. Is there not some leaven of the Pope still remaining in many of you? Take care; If you say, 'no, this word is a mistake,' I have proofs. What are those *pictures* in some of your churches? This is a mark of the Pope! I know you do not worship the pictures; but your children who rise up after you, seeing them in the churches; will worship them. Mark that second commandment—God said, Thou shalt not make unto thee any likeness, or resemblance, of anything in heaven above, nor in the earth beneath, nor in the waters under the earth. Another commandment of God is, Love your neighbors as yourselves; but you say our CHURCH IS GREAT, Very well; your church has become great, has it? Why? that it may despise small churches? Our Lord Jesus Christ says, Whoever will be greatest, let him be *servant* of all. This haughtiness is another mark of the Pope, who teaches that none will be saved who are out of the Church.

3. Come, let us see; has our Lord pronounced blessings on the *meek* or on the *proud*? I believe he prononnced his blessings on the meek, declaring that they shall inherit the earth. Again, said our Lord, two men went up into the temple to pray, one of them a pharisee and one of them a publican; the pharisee proudly offered his prayer; and the publican in humility; God heard the publican and disregarded the pharisee. So every one who exalteth himself shall be abased, and he that humbleth himself shall be exalted. King David also says, The meek shall inherit the earth, and shall delight themselves in abundance of peace—and many other like things does he say in the Psalms, in favor of the lowly and against the proud. And what humility did our Saviour manifest, when he was led as a lamb to the slaughter; and as a sheep dumb before her shearer, so he opened not his mouth, according to the words of Isaiah.

4. Come, let us see about Nestorius, what evil he has wrought towards you. If you speak of other nations, he has sharply rebuked them; but in relation to you, he has done nothing. And others he rebuked for their idolatry, in calling Mary the mother of God, and many other wicked works which were done among those nations, and which you do not understand. And do you too, like the Catholics, cast Nestorius out into utter darkness? If you would be informed, Nestorius has marked out no new path for us. We have not gone after him. Our nation sympathized with him, and we still love him as our ownselves; and if all the world should say so, we will not cast him off; for he was persecuted for righteousness' sake. And our Lord has said, Blessed are they who are persecuted and evil spoken of, for righteousness' sake; their reward shall be great in heaven.

5. I do not say that your way [church polity] is not a good one—very good, if you properly follow it; not in exclusiveness and ostentation, saying, we are the *only true church;* nor in hypocracy, like sepulchres which are white without, but within full of uncleanness. God looketh upon the heart. It is important for Christians to abound in love, and not in vainglorying. But every tree is known by its fruit; men also, by their works.

6. I love Episcopalians; and Congregationalists; and Presbyterians; and Dutchmen; and Lutherans; and Methodists; and Baptists—all, as brethren in Christ. There is no difference in them with me. The greater brethren are all these; and if there be less, *we* are the *least.* We open our churches to their priests, and receive them as the priests of God and the apostles of our Lord. Our Lord said, Whosoever receiveth a prophet in the name of a prophet, shall receive a prophet's reward. And whosoever receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward. Thus have we learned from our Lord.

7. You are displeased with me, are you, because I have associated with the Presbyterians and Congregationalists? So the newspaper teaches. I do not practice partiality. Is it very strange, that I associate most with the Presbyterians and Congregationalists? No; they are equally our brethren; and they have come and helped us, in books and teachers, and have done a great and good work for our nation. Ought I to abandon them and form new alliances? We do not so understand propriety and justice. Would it not have been a great wonder, very wrong in me, and very bad of my nation, had I forsaken them and connected myself with others? It would be a black reproach and a great sin for us thus to abuse the good they have done for us. God would be displeased with us for such a course of ingratitude. But we will never be unmindful of their beneficence. We will cling to these benefactors, as we do to Nestorius. Our Lord Jesus Christ said, Whoever shall give to drink a cup of cold water, shall not loose his reward; how much greater will be the reward of those, who have given to drink the instructions of Christ. And shall we abuse the good work which they have done for us? Never? We must obey God rather than man; and keep the commandments of God rather than the commandments of men. We all have one Lord, one faith, one baptism, one God and Father of our Lord Jesus Christ, who is over all and in all; over us, over you and over them; who will judge us all at the last day; and if found at his right hand will raise us all to the same heaven. We shall dwell in *peace together* there. May the grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be with us all forever, Amen.

Your fellow sinner and unworthy Christian brother. MAR YOHANNAN.'

—*Boston Recorder.*

Of all changes, that from happiness to misery is the worst.

IMPOSITIONS.

'Lo the poor Indian; whose untutored mind,
Sees God in clouds, or hears him in the wind.'

We live in a wonderful age. In last Saturday's 'Miscellany' it is stated that the Jesuit Missionaries in China have written to Rome, 'announcing that the Emperor of the Celestial empire has given permission to the missionaries to enter and pass freely over his dominions without being interrupted; and that he had also requested new and more numerous Missionaries to be sent over.' The same letters 'confirm the glorious miracle of the apparition of our Lord in presence of a great multitude of the faithful and of infidels.' This miracle is the old one (perhaps a little modified) which resulted in the conversion of Constantine. It was the *image of Christ crucified seen in the air,* which even a dull imagination can easily paint upon the fleecy clouds.

The Jesuits in the east, are, it would seem, at their old tricks. Even the canonized Xavier, about 300 years ago, imposed upon his Persian converts a history of Christ of his own framing, very different in many things from the Books of the New Testament, and containing the grossest fables, innovations, and superstitions of Popery, as if expressly taught by Christ and his Apostles. This history was brought into Europe translated into Latin—and the fraud exposed to all the world by Ludovicus de Dieu, a professor at Leyden, incomparably skilful in the Oriental languages. To this history was annexed, out of profound respect to the Roman Pontiff and Hierarchy, a most romantic history of Peter, Prince of the Church, and proto-parent of the Popes,—(See Toland's Miscellaneous Works, 1, page 403, London, 1747.)

But such forgeries have been common among the corrupters of christianity, especially from the fourth to the sixteenth century. There is the letter of Jesus in answer to that of Agbares, king of Edessa, which Nicephorus says he wrote with his own hand. The Epistle of Jesus to Peter and Paul, in which he even forgot that Paul was neither a Christian nor an Apostle, till after the death of Christ. There is also the hymn which Christ secretly taught his disciples. And the Book of Magic of Christ, whereby he wrought his miracles.—The Book of the Nativity of Jesus, of the Holy Virgin, and her Midwife. In the sixth century there was a letter handed about and read from their pulpits by some Bishops, as written by Christ and dropped down from heaven.—Melchior Inchofer, a Jesuit, wrote a whole folio to prove the authenticity of an Epistle of the Virgin Mary to the inhabitants of Messina, in Sicily, of which Luke was her Secretary. And hence the Cathedral in Messina, is called Madonna Della Letera. But when Gabriel Naude alleged several reasons to show that it was spurious, 'I know it,' says Inchofer, 'as well as yourself,' and added that he had published the Book in obedience to his superiors. (See Toland, page 36, vol. 1.) There is also a Book of the Virginity of Mary, said to be still extant, and usually published with Jerome's Works, as if it had been translated by him out of Hebrew. Then there are 'the Gospel of Peter,' and 'the acts of Peter,' and 'the Revelation of Peter,' and 'the Epistle of Peter,' and 'the Doctrine of Peter,' and 'the Liturgy of Peter,' and 'the Gospel of Andrew,' and 'the Acts of Andrew,' and 'the Gospel of James,' and 'the Liturgy of James,' and 'the Acts of John,' and another Gospel of John, and the 'Liturgy of John,' and the traditions of John'—and a number of other works ascribed to the same Apostle. Then there is the Gospel of Bartholomew, and two works ascribed to Philip, and five to Thomas, and two more to Matthew, and four more to Mark, and one to Thaddeus, and three to Matthias, and nineteen more to Paul, and three to Barnabas, and even to Judas Iscariot. In addition to these a great variety of Books are ascribed to the disciples and companions of the Apostles—some of which are lost—others still extant—yet, as a mass, they were unquestionably spurious. As for example the Epistles of Clemens Romanus to the Corinthians, his recognitions, Decretals, &c.—the Epistles of Ignatius—the Epistle of Polycarp to the Phillipians—the Acts of the Martyrdom of Ignatius and Polycarp to the Pastor of Hermes—the Epistle of Barnabas, and his Gospel—the Works of Dionysius the Areopagate—the Epistle of Marcellus—the life of John, by Prochorus—the Petition of Veronia to Herod—the Passion of Timothy—the Passion of Peter and Paul in two books, by Linus—the Revelation of Stephen—the Epistles of Joseph of Arimathea—and Melito, of the Virtues of the Apostles, with a multitude of other Acts, Martyrdoms, Passions, Legends, and Menologies. There are also the Epistle of Lentulus, the Roman Senator, giving a description of the Person of Christ—and the Letters of Pontius Pilate to Tiberius, with Tiberius, Answer, and the Speech of Tiberius to the Senate, about receiving Christ among the Gods.

It is in this way the corrupters of Christianity have sought to impose upon popular credulity—and as these impositions were early practiced, and many of them systematically circulated, it becomes much more difficult than it otherwise would be, to distinguish the precious from the vile. Ancient Ecclesiastical Historians were themselves exceedingly credulous. Epiphanius had a numerous progeny of Divine Books—and in the second century there was one Leucius who distinguished himself in forging or falsifying such works. Nor can Eusebius or Nicephorus be regarded as authority in relation to the genuineness and authenticity of many of the works which they notice. Even Justin Martyr, and Tertullian, were themselves subject to the impositions which had been practised, and so was Augustine.

From this hasty sketch it is easy to see what dependence is to be placed upon the traditions of the Papal Church—upon the miracles which are wrought in her favor—and upon the ten thousand evidences which are boastfully given as authority in support of the Popedom. The Christian Church early became corrupt. The Man of Sin was early exhibited in the systematic 'lying wonders' on which his claims from the beginning of his reign have been founded,—and as Romanism in its very nature is unchangeable, we may expect to witness the exhibition of the same impositions on the one hand, and the same credulity on the other, till his career, as prophetically announced, shall have been completed, (Revelation xviii).—*Charleston Obs.*

NO. 5 ALISON'S HISTORY, with a supply of all the previous Nos. may be had at TICKNOR'S. march 11

STEPHENS YUCATAN—This day received, and for sale at TICKNOR'S, corner of Washington and School sts., Incidents of Travel in Yucatan, by John L. Stephens, author of Incidents of Travel in Egypt, Arabia Petrea and the Holy Land; Incidents of Travel in Central America, &c. illustrated by 120 engravings, in 2vols, 8vo. a1

GROVE'S DICTIONARY—Grove's Greek and English Dictionary—for sale at the Christian Register office—price, two dollars. a22

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PIANO-FORTE MANUFACTURERS,
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THE senior partner in the above firm is, with a single exception, the oldest Piano-Forte Manufacturer in Boston; and was one of the old firm of "Currier & Gilbert." The instruments, of various styles, bearing the names of, and manufactured by, "CURRIER & GILBERT, 393," "T. GILBERT," and "T. GILBERT & Co, 402 and 405 *Washington Street,*" are now too well known throughout this country to need any commendation, further than to say, that the *same* T. GILBERT is still actively and constantly engaged in superintending the business, assisted by his partner, HENRY SAFFORD, who is also personally devoted to it. This, it is presumed, will be sufficient to secure the confidence of all their friends.

They have all the facilities for getting up their work in the best possible manner, and at the least possible expense, at which first-rate work can be done,—having connected with their manufactory a steam engine, to facilitate all those parts which can be done by the aid of machinery.

They also have every part of the work done at the above manufactory in the city, and under their own personal inspection, by experienced workmen only; as they employ no apprentices.

During the past year, they have made very important improvements in the Piano-Forte, some of which they have patented. In the Horizontal or Square Piano-Forte we have an improvement by means of which, with the use of a pedal, the hammers are made to strike one or two strings, at the pleasure of the performer; thus combining the soft, sweet tones of the Unichord with the power of the Grand Piano-Forte, without its inconvenience of size and shape. But having heard frequent complaints of the common Square Piano Forte, on account of its size, and objections to the Upright and Piccolo, for other reasons, and to obviate these objections, we have invented a new description, somewhat of the Piccolo form, embracing all of the above improvements, which, with seven octaves, occupies but about half as much room on the floor as the common *Square*, and having a very important improvement in the action, by which a single spring is made to answer the threefold purpose of pressing down the damper, and at the same time of bearing with equal force on the hammer and key, so as to cause their quick return after the blow is struck—thus making the action of the keys susceptible of the most rapid execution that any one can desire.

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The subscribers hereby request all persons who may favor us with their orders, on the foregoing terms, to expose publicly every apparently intentional neglect or failure on our part to fulfil them to the very letter. And we further engage to pay, ourselves, all the necessary expense for giving publicity to each case of such neglect or failure, in at least one public newspaper—such as the dissatisfied party may select.

And in order to satisfy all who may wish to purchase of us, of our entire responsibility and correct business habits, we invite them to write us for reference, and we will give them such as may be required.

Thus throwing ourselves upon the public, we solicit their patronage. T GILBERT & CO

Boston, Feb. 3, 1843.

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HYPERION, a Romance, by Prof. Longfellow, for sale by WM. D. TICKNOR'S, corner of Washington and School sts. m18

CHEAPEST WORK ever published is D'Aubigne's History of the Reformation, 9th edition, 3 vols, 12mo, well printed and bound, for $1 only.—The price of the London edition is $12—for sale by W. CROSBY & CO, 118 Washington st. m11

NEW BOOK FOR SABBATH SCHOOLS—The Sunday School Singing Book, being a collection of old and Hymn tunes, original and selected, for the use of Sabbath Schools.

The subscribers have in press and will soon publish the above named work, edited by a professor and teacher of Music, and designed to supply a need long felt by our Sunday Schools.

The difficulty of engaging children in this interesting part of the Sunday School service has been a subject of much complaint, and this work has been prepared for the purpose of creating among them an interest which cannot be excited when the child is endeavoring to sing by rote. WM. CROSBY & CO, Publishers, 118 Washington st. m18

LAWRENCE ON RUPTURES, from the fifth London edition, revised and considerably enlarged. Part 2 Encyclopædia of Geography, by Hugh Murray, F. R. S. E.—price 25 cents.
Published and for sale at TICKNOR'S, corner of Washington and School streets. m18

GENERAL PHRENOLOGICAL DEPOT, 133 Washington st., Boston—SAXTON, PEIRCE & CO, have for sale, at their Phrenological Depot, the following works:—
Combe's System of Phrenology, 100 cuts; Fowler's System of Phrenology; Grime's do; Spurzheim's do, Gall's Works, 6 vols; Combe's Constitution of Man, Moral Philosophy, Physiology, Elements of Phrenology, &c.
Fowler's Phrenology, applied to Marriage; Barlow's Guide, with cuts; Combe's and Fowler's Busts, marked and numbered. a22

BARRY CORNWALL.—English Songs and other short Poems, by Barry Cornwall—for sale at TICKNOR'S, corner of Washington and School streets. a15

WATERSTON'S MORAL and Spiritual Culture, by R. C. Waterston, a few copies, being balance of the edition. Just received by W. CROSBY & CO, 118 Washington st. a8

SCHOOL IN PLYMOUTH.

THE subscriber proposes to open a School for girls in Plymouth about the first of May ensuing. All the branches which constitute a thorough English and Classical education will be taught, and every effort made to secure the improvement of pupils.

Mr E. would like to have 5 or 6 young ladies in his family as boarders. Terms, including board and tuition, $200 per annum. Instruction will be given on the Piano Forte by a competent teacher, and vocal music will be taught in School.

Persons desiring further information may address the subscriber in Boston, directing to the care of G. W. & C. R. Bond.

It is desirable that timely application be made.
HENRY F. EDES.
Boston, April 1, 1843. 4t

NEW WORKS, by Fredrika Bremer—The H.—— Family, by the author of the Neighbors, translated from the German—prices 25 and 75 cents. Also, by the same author, Home, its Joys, &c. &c., translated by Mary Howitt, price 25 cents—just published, for sale by WILLIAM CROSBY & CO, 118 Washington st. a29

THE NEIGHBORS, 6 21-2 cents—A story of every day life, by Frederika Bremer—translated by Mary Howitt, from the Swedish, two vols, 12mo, cloth—a few copies remaining for sale by WM. CROSBY & CO, 118 Washington st. a22

CULTIVATION OF THE VINE—A Practical Treatise on the Cultivation of the Grape Vine on open walls, by Clement Hoare—price 50 cents; received and for sale at WM. D. TICKNOR'S, corner of Washington and School sts. m11

THE PHILADELPHIA EDITION of The Neighbors—price 31 cents—received and for sale by SAXTON, PEIRCE & CO, 133 Washington st. a22

INCIDENTS OF TRAVEL IN YUCATAN, by John L. Stephens, author of Travels in Egypt, Arabia Petræa and the Holy Land, Central America, Chiapas and Yucatan, illustrated by 120 engravings, in 2 vols—just received and for sale at TICKNOR'S. a8

PANTOLOGY, or Systematic Survey of Human Knowledge; proposing a classification of all its branches—2d edition—by Roswell Park, A. M. For sale at TICKNOR'S, corner of Washington and School streets. a8

A GALLOP AMONG AMERICAN Scenery, or Sketches of American Scenes and Military Adventures; by Augustus E. Silliman. This day published, and for sale at TICKNOR'S, corner of Washington and School streets. a8

GREENWOOD'S PSALMS AND HYMNS.

JENKS & PALMER have just published the thirty sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch St, Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr Coolidge) Boston, Church of the Messiah New York (Rev. Dr. Dewey;) Cambrige, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Syracuse, Rochester, N. Y.—Providence, Newport, R. I.; Brattleboro' Vt; Savannah, Geo.; Mobile, Al. Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington Street (up stairs.) April 1

BOSTON ORTHOPEDIC INSTITUTION.

FOR THE TREATMENT of diseases of the Spine, Curvatures of the Spine, Club feet and other deformities.

In this Institution Curvatures of the Spine are particularly attended to. A House in a healthy situation on Mt. Vernon is appropriated to this especial object, and is furnished with every variety of apparatus made use of for curing curvatures of spine and correcting the shape of the female figure. It is superintended by an experienced Matron, who has been over two years in the employ of the institution.

It probably is not generally known, but mothers should be informed that when the shoulders of their daughters grow out and they are one-sided, or one hip is higher than the other, that these deformities are caused by curvature of the spine, and that the earlier they are attended to, the more easily they are corrected and symmetry restored.

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J. B. BROWN, MD, Surgeon, office 63 Belknap street.
J. C. Warren, M. D., Geo. Hayward, M. D., J. Mason Warren, M. D., Consulting Surgeons.
Nov. 26. 6m

DENTAL SCIENCE.—The present age is emphatically one of scientific research and improvements, and perhaps in point of value, for the alleviation of human suffering, none can exceed the discovery of DR. STOCKING, SURGEON DENTIST, in the anodyne, prepared by him, for the purpose of destroying the nerves of the teeth. To render this remedy effectual, it is only necessary to make one application of it; and in 24 hours the vitality of the nerve and lining membrane of the tooth will be completely destroyed, without producing the slightest pain or inconvenience; so that it can be immediately filled and made useful for many years, instead of being extracted as a troublesome and useless organ. Those caustics and cauterizing instruments commonly resorted to by Dentists, for the purpose of destroying the nerves of teeth, produce such excruciating pain for at least fifteen hours, that most persons are filled with horror at the thought of such an operation and shrink from it as from the pangs of death.—The diamond cement, which is also the invention of DR. S., is admirably adapted to such cases of defective teeth as will not admit of gold and other kinds of filling; the advantages of which are: it being at first soft, may be more perfectly introduced into the cavity, and then shaped like the original tooth. In a few hours it becomes hard like stone, and renders the tooth capable of doing its portion in the important process of masstication. Among the many thousand cases of painful teeth treated during the past year as above described, Dr. S. can say without fear of contradiction, that not more than one case out of a hundred has proved a failure. These are facts that may occasion surprise—yet in the truth of which the public may have the most implicit confidence. No instruments for extracting teeth that have ever been invented, can equal in perfect adaptation to every conceivable case, the full Parisian set used by Dr. S. Artificial teeth that never change their color, or become offensive, he will set on pivot or gold plate, from a single tooth to a full set, either with or without false gums. Particular and ESPECIAL attention will be given to filling teeth with the purest gold. Terms: Filling common sized cavities with gold, $1—for filling with cement and other filling 50 cts to $1—setting on pivot, from $1,50 to $8—whole upper set, from $20 to $75—extracting, 25 cts. All operations warranted. Office 266 Washington st, corner of Avon Place, Boston. feb 11

LOWELL LECTURES on the Evidences of Christianity, by J. G. Palfrey, with a discourse on the life and character of John Lowell, jr. by Edward Everett—for sale at SIMPKINS'S, 21 Tremont Row. a8

AN ELEMENTARY Treatise on the Structure and Operations of the National and State Governments of the United States—designed for the use of Schools, and for general readers, by Charles Mason, A. M., Councillor at Law. For sale at SIMPKINS'S, 21 Tremont Row. f18

STEPHENS'S YUCATAN, 120 engravings—Incidents of Travel in Yucatan, 2vs, 8vo—just published and for sale by W. CROSBY & CO, 118 Washington st. a8

FLINT'S GEOGRAPHY—A few copies of Flint's Geography and History of the valley of the Mississippi—for sale at this office—price, two dollars. a22

FOR 50 CENTS.—The Old Curiosity Shop, by Boz, illustrated—complete for fifty cents.
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FRESH SUPPLY of D'Aubigne's History of the Great Reformation of the 16th century—ninth edition.
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DEVOTIONS OF the Deaf and Dumb—Or a Paraphrase on the Lord's Prayer, with an Introduction on the Nature of Prayer, written and printed by some of the elder pupils in the West of England Institution for the Deaf and Dumb—reprinted from the last London edition.
'Illustrations, new, simple, and sometimes affectingly beautiful, abound in these pages.'—Monthly Miscellany.
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feb 18

GRAY'S AGRICULTURE—For sale at TICKNOR'S, corner of Washington and School sts, Elements of Scientific and Practical Agriculture, or the application of Biology, Geology, and Chemistry to Agriculture and Horticulture; intended as a text book for farmers and students in Agriculture, by Alonzo Gray, A. M. a15

MAURY'S DENTAL SURGERY—Treatise on the Dental Art, founded on actual experience, illustrated by 241 figures in lithography and 54 wood cuts, by F. Maury, Dentist of the Royal Polytechnic School, translated from the French, with notes and additions, by J. B. Savier, M. D., just published and for sale at TICKNOR'S, corner of Washington and School sts. a15

NO. IV—The Farmer's Encyclopædia, a dictionary of rural affairs, by C. W. Johnson, Esq. adapted to the United States, by a practical farmer, with engravings, received this day at TICKNOR'S, corner of Washington and School sts. a15

D'AUBIGNE'S HISTORY of the Reformation, in 1 vol. good print, for 75 cents; the same work in 3 vs. with Notes, for $1.
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PORTSMOUTH SUNDAY SCHOOL HYMN BOOK; compiled by Rev. A. P. Peabody.
First Book for Sunday Schools. By Rev. A. P. Peabody. For sale by the dozen or single copy by
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118 Washington st. march 25

MOTHERWELL'S POEMS.—Poems, chiefly Lyrical, by William Motherwell.
Published and for sale at TICKNOR'S, corner of Washington and School streets. march 7

CHEAPER THAN EVER—D'Aubigne's Reformation, for 87 1-2 cents. Just received, a supply of this great work, complete in 1vol, 8vo, well bound. W. CROSBY & CO, 118 Washington st. a8

PEARCE & NICHOLS.

THE subscribers have formed a Copartnership under the firm of PEARCE & NICHOLS, and will continue the Tailoring Business, at the Store formerly occupied by Elias Skinner, Jr., No. 96 Washington street, up stairs, where they hope, by strict attention to business, to secure your patronage.

Their work will be done by the best mechanics and their prices as low, for the same quality and workmanship, as at any other establishment in the city. GEORGE S. PEARCE,
April 1. 3m GEORGE N. NICHOLS.

DEATH'S DOINGS—Consisting of numerous original Compositions in verse and prose, principally intended as illustrations of 30 copper plates, designed and etched by R. Dagley, author of Select Gems from the antique. For sale at TICKNOR'S corner of Washington and School streets. a8

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GRAPE SYRUP for Communion—The subscriber has imported under the directions given by Rev. Isaac Bird, late Missionary in Syria, Grape Juice in the form of Syrup—one Bottle will make one gallon of wine—Price, $1,00 per bottle—for sale at the Temperance Rooms, No 9 Cornhill, and at store No 14 B